

Calvinist Contact

An independent Christian weekly

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With skin the colour of mahogany, you may not be accepted

Bert Witvoet

TORONTO — Several editors and publishers of ethnic papers were swapping stories at the Toronto Press Club in late April. The informal meeting had been called by directors of *Canadian Scene*, a news and information service for Canada's ethnic media.

One of those present was Leon O. Amour, publisher of a new venture to be called *Mahogany*. This magazine will address Caribbeans in Canada.

Thinkbit

Cynic: a blackguard whose faulty vision sees things as they are, not as they ought to be.

Ambrose Bierce

One would think that Amour would be well-established in Canada after having lived here for 18 years and having formed a family with his wife and two children. That is not so, Amour asserts. If he can do it, he returns to Guyana every year in order "to be supported and accepted." Canadian society has left him feeling alienated. He says that other Caribbean immigrants have similar experiences.

Technically, Leon Amour is not a Caribbean. Originally from Guyana, he points out that his home country is part of South America. But since Guyana is the only English-speaking country on that continent, it is usually grouped with other English-speaking Caribbean islands.

See CARIBBEANS -- p. 3.

Christian educators challenge Premier

Marian Van Til

ANCASTER, Ont. — The Ontario Association of Alternative and Independent Schools (OAAIS) has urged Ontario Premier David Peterson to treat non-public schools fairly.

Delegates to the organization's 14th annual membership meeting, Apr. 12, unanimously agreed to ask Premier Peterson if "legislation meeting the requirement of fairness and equitable treatment for independent schools will be introduced during the current sitting of the legislative assembly," says Lyle McBurney, executive director of OAAIS.

The letter reminds Peterson that the

October 1985 Shapiro report recommended that independent schools be given access to public funding. The educators also mentioned the June 1987 federal Supreme Court decision (on Bill 30) which acknowledged that "It is fundamental that the province enjoy the power to create or add to a separate school system."

Legislation for independent schools

OAAIS also pointed out that the Ontario Liberal party has a "commitment of several years standing to be fair to independent schools."

So far, Premier Peterson has not



Lyle McBurney: "Will legislation meeting the requirement of fairness and equitable treatment for independent schools be introduced?"

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South African group seeks "reconciliation" solution

Robert VanderVennen

TORONTO — While the rest of the world feels horror and anger at the racial problems of South Africa, here and there South African Christians are doing what they can to build attitudes and open the way for actions toward a just society in their land.

One such effort is that of the National Initiative for Reconciliation (NIR), formed in 1985 to bring together a wide diversity of perspectives on Christian reflection and action in South Africa.

Recently they have published a statement defining reconciliation, giving a theological foundation for reconciliation, and spelling out some thoughts on the process of reconciliation.

Defining reconciliation in South Africa

They say simply that "reconciliation is the agreement between two parties in a conflict to forgive and accept each other, based on the fact that God reconciled us to himself in Christ." This "implies the removal of all injustices and oppression inherent in the social order, such as discriminatory legislation, denial of citizenship rights, detention without trial, harassment of recognized leaders, unequal education,



CHRISTIAN ENCOUNTER IN MAMELODI

unequal access to economic resources and opportunities (such as land, trade union rights, the right to establish businesses, certain jobs, higher skills, participation in management, social securities, housing, etc.), the use of the police and army to enforce unjust legislation, etc."

The NIR "tries to explore ways of (a) visibly standing with the victims of a sinful system; (b) overcoming this unacceptable system and (c) reassuring those who find themselves entangled in this system of their future in the new community." They say that the love of God for all South Africans compels them to do whatever they can to open up the road to a peace based on justice.

See GROUP WORKS -- p. 2

In this issue:

- Remembering Moses' mother on Mother's Day p. 9
- Forty years after the state of Israel was formed pp. 10, 11
- Don't bury your pain, says Dean McRae p. 12
- Canada's first political assassination involved a father of confederation p. 13



Photo: C.C. files
Rev. Bassam Madany of the Arabic Broadcast of the Back to God Hour relates the historical background at the current-day struggles between the Israelis and Palestinians. See "Forty years later," p. p. 10, 11.

News

Group works for meek and poor

... continued from page 1.

Process of reconciliation

The NIR says that they reject pressures to regard all those on the other side as enemies because, while Christians must take sides against evil, we are called upon to love all people. Christian love is both spiritual and practical.

"Social action for justice should be part and parcel of true reconciliation," they believe. "Those belonging to the oppressing groups have to

be willing to confess their collective guilt, and the oppressed should be willing to forgive them. Reconciliation without action is false reconciliation which actually deepens the divisions in society."

No middle course

NIR does not want to take a middle course and try to be a neutral mediator in the conflict in South Africa, but it wants to stand with the poor and the weak. But organizers emphasize that, though they

are unwilling to be co-opted by the forces of oppression, their solidarity with the poor will have to be critical since the struggle of the poor, too, is not free from sin.

The NIR appears to be largely an initiative of English-speaking South Africans. This means that it is easier for them to take this action than for Africaners, and also that their influence is that of outsiders in the political power system.

People well-acquainted with white South Africans say that they are fond of writing high-

principled statements which may take the place of firm action. This group, however, seems to be coupling rational thought with resolute action, since in March they arranged for white Christians from many different communities in South Africa to live in the black township of Mamelodi for four days, an event widely reported by the international news

media.

This Christian group in South Africa is unwilling to despair and is praying and working for a miracle in their land. They do not have great power, but they remember what Jesus said about leaven and mustard seeds.

Modify porn bill, Reformed church group tells government

BURLINGTON, Ont. (CCRCC) — The Council of Christian Reformed Churches in Canada, through its Committee for Contact with the Government, recently sent a letter regarding Bill C-54 to Minister of Justice, Ramon Hnatyshyn. Bill C-54 contains the controversial pornography legislation which was introduced to parliament by Hnatyshyn in May 1987, but has since languished on the lower levels of the government's agenda.

In its letter, the council applauded the initiatives taken by the Ministry of Justice to legislate against the production and distribution of pornography in Canada. The council suggested, however, that the confusing definitions of erotica and pornography in Bill C-54 may undermine the government's efforts in this area.

Not all sex depictions bad

The council put forward its biblically-based view that depictions of sexuality can be healthy celebrations of one of God's good gifts if they arise out of proper motivations and are placed within the proper context.

Pornography, said the council, is produced for the purposes of sexual stimulation, usually for commercial benefit; it is not produced in order to support healthy sexual relationships. Pornography presents a distorted view of sexuality by reducing women, and sometimes children and men, to sexual objects.

In the council's view, degradation and exploitation of sexuality is as characteristic of "soft" pornography, which the government would like to permit under the label "erotica," as it is of the "hardcore" pornography, which it wishes to abolish.

Need loving context

In Bill C-54, erotica is to be defined as material which portrays certain body parts "for the purpose of sexual stimulation." However, the council wrote, "when bodily parts are displayed for such a purpose, the necessary context

of a loving relationship and the respect for human dignity are missing." Under the government's definitions magazines such as *Playboy* and *Penthouse* would be permitted to continue promoting what in the council's view are pornographic depictions of sexuality.

Bill C-54 would be strengthened, suggested the council, if it were to require that an examination of context and intent be included in any judgment of whether or not certain material is pornographic.

The council's suggestions for improving Bill C-54 were offered in the spirit of support for anti-pornography legislation. Such legislation is needed, it stated, because pornography "pollutes the cultural environment. Canadian men, women and children cannot function as whole persons ... when they are being assaulted daily by the images which depict them as one-dimensional beings qualified only by their physical attributes."

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Cause for pause by mas and pas

Michigan mother Patty Nowakowski's recent testimony to a legislative panel looking into surrogacy agreements is sure to lead to tighter contracts in surrogate birth arrangements. She gave birth to twins after she agreed to be a surrogate mother. The twin boy and girl were born under a \$10,000 (U.S.) contract, but the couple who had contracted for a child wanted only the girl. Nowakowski and her husband decided, after some agonizing, to raise the boy as an addition to their family of three children.

The contract was arranged by Noel Keane, a Dearborn, Michigan, lawyer who specializes in surrogate birth agreements. Lawyers will now know that they must assist clients in specifying how much of the product of conception will actually be exchanged for money in each case as people buy and sell surrogate motherhood.

Business, legal, ethical questions

Christians generally oppose reducing the conception and delivery of children to a market activity, so we can empathize with the Nowakowskis who refused to do just that. The case also challenges Christians to not let reservations about surrogacy hinder feeling for a mother whose contract did not adequately stipulate the parties' obligations in the event her agreeing to undertake pregnancy would lead to a "surplus," not-contracted-for child. The situation poses genuine business, legal and ethical questions.

The idea of conception as a business matter is not repugnant in itself. A husband and wife who arrange for artificial insemination using the husband's sperm also engage in a business action. Of course, it is much more than business. That is also the case for surrogates, whatever their motivation. The relationship between surrogate mothers and the baby developing in their wombs is part of a business and legal transaction; but it is also a mother-to-child, interpersonal relationship.

Nowakowski carried to term much more than a contract and had stirring within her a sibling relationship which would pose new business, legal and ethical questions. For example, would aborting the non-contracted-for child be a breach of contract? The Michigan twin case suggests plainly the possibility that siblings born of a surrogate mother and denied childhood together might be legally entitled to marry should they ever be so inclined. But more immediately, what are the childhood rights of such twin brothers and sisters?

Contemporary advances in reproductive technology have outpaced our society's ability

to place them within an ethical and legal framework. God is enabling us to unravel the mysteries of birth, genetic inheritance, even personality. Many of the discoveries have given new hope to childless couples. But they raise difficult ethical questions.

Canada could benefit from public hearings by a Commons committee to examine the effect of new fertility procedures. Surrogate parenting as an economic activity reminiscent of buying, selling and producing people in slavery is repugnant. But surrogate parenting cannot remain merely a business matter, and in many cases is motivated also by other personal desires and commitments. Christians ethically opposed to most or all types of surrogacy involving conception do well not to focus simply on legislation which allows or forbids.

As we learn to empathize with people who struggle with the consequences of decisions and practices we question or oppose, we can better consider political roles of encouraging and enabling actions which foster just and healthy development. If Canada passes laws that are contrary to the commitments, hearts and lives of a large proportion of Canadians, the laws will eventually be replaced or require a police state to enforce them.

Requires our love

The growing complexity of prominent ethical issues indicates the patience, love and understanding required of Christians. Our initial gut reaction may not be appropriate for the legal framework in our society, nor may it even be right.

As a largely lost society seeks its way, the appropriate legal standards may well be less than our ethical requirements. Of course, this doesn't mean we should ignore Christian instincts or become rudderless. But Christians, too, have to search their way — through scripture and through sharing with, listening to and loving neighbours within the body of Christ and beyond.

The Nowakowski surrogacy case is an encouraging reminder that God preserves the Creation and creaturely relationships. Christians can pause to observe Christ's work going on round about us and participate by letting God speak through them in love. The Nowakowski's agonizing over keeping the twin boy became a pause that refreshes.

Gus Polman is the Edmonton-based development education co-ordinator for the Christian Farmer's Federation of Alberta.

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MCC Alberta bids for \$2-million recycling project

EDMONTON — A bid to win a \$2-million a year City of Edmonton contract to recycle plastic, cans, paper and glass is being prepared by Mennonite Central Committee (MCC) Alberta and the Alberta chapter of the Citizens for Public Justice (CPJ).

The bid, being prepared with assistance of a \$5,000 grant from the Winnipeg-based

DeFehr Foundation, includes plans to employ 30 mentally disabled individuals at start-up. The project might ultimately have 80 employees, including 50 mentally disabled individuals.

After years of encouragement from the Alberta chapter of CPJ to consider recycling, the City of Edmonton announced last

November that it would ask for tenders for a recycling project. The request for tenders came just after MCC Alberta had received the go-ahead from the Canadian Employment and Immigration Commission to develop a small-scale paper recycling project which would employ mentally disabled individuals. With encouragement from a City Council member, social service agencies and government and industry representatives, MCC Alberta decided to prepare a formal bid for the larger recycling contract.

Other bidders

MCC Alberta is only one of several bidders; the City of Edmonton is expected to award the contract in May.

According to MCC Canada Employment Concerns Co-

ordinator Dave Hubert, the MCC Alberta bid is different than the others because it is "based on the service motive, not the profit motive." The purpose of the proposal is to "provide self-respect and dignity through employment" for mentally disabled individuals and "show concern for the environment."

The City of Edmonton currently pays \$45 to dispose of a tonne of garbage; the recycling project could result in a nine per cent reduction in the amount of disposable material. Cans, glass, paper and plastic will be picked up at curb-side and then hand-sorted; the

sorted material can then be sold for recycling.

Last year MCC Canada received a \$604,000 grant from the federal government's Canadian Job Strategy Program to hire 24 unemployed people for a one-year housing renovation and job-training project in Edmonton. The project will result in the renovation of as many as 10 condemned houses owned by the City of Edmonton.

New Ukrainian-language journal in Poland

SANTA ANA, Calif. (ODNS) — The first issue of an unofficial journal for Ukrainian-speaking Christian youth has surfaced in Lublin, Poland, and is believed to be a healthy sign indicating increasingly favourable conditions for Ukrainian

Catholics in that country. The inaugural issue of *Svichado* dealt with issues surrounding Ukrainian history in the post-war period, and included a map identifying 77 Ukrainian Catholic parishes currently functioning in Poland.

According to MCC Canada Employment Concerns Co-

Caribbeans feel alienated in Canada

... continued from page 1.

Whatever acceptance he and other non-whites experience in Canada is "cosmetic," Amour says. Even the church seems capable of only superficial acceptance, Amour belongs to the Gospel Hall in Toronto, along with other Caribbean Christians.

Canadians treat Caribbeans stereotypically, he finds. "They think we see life as one big party; that we're continually happy and singing. They think we lack responsibility."

How does he answer that stereotype? "With a smile," he replies. "You can't argue against it." Amour thinks it's mainly ignorance that causes the problem. He feels that

people could be educated to think differently.

In the meantime, the disappointment and difficulty of not being accepted remains. White Canadians have a difficult time accepting people with different skin colour, he says.

The other day he talked with a man from Granada and a man from India. The Indian said that, after 22 years in Canada, he has finally concluded that he has wasted his time here. The man from Granada understood what he was saying.

This August Leon Amour hopes to travel to Europe — England and The Netherlands. He hopes to find out whether Europeans have the same hang-up about skin colour.

In and around the workplace

Ed Vanderkloet

God's love command and self-interest

"It is not from the benevolence of the butcher, the brewer, or the baker that we expect our dinner, but from their regard to their self-interest." Thus wrote Adam Smith, one of the first and great economists, in the opening chapter of his monumental work *Wealth of Nations* in 1766. Smith, who still has a tremendous influence on economic thinking, has been much maligned, especially since he stressed that the driving force of society is human self-interest.

There is indeed little in Smith's writings that point to the central love command of the Bible. Loving God above all and our neighbour as ourselves is alien to Smith's thinking. Did Smith then advocate a society rent apart by rapaciousness and greed? Not at all. What prevents men driven by self-interest from holding society up to ransom is, according to Smith, the self-regulating mechanism of the market where competition will always, as with an invisible hand, counteract ever-rising prices. "A man who permits his self-interest to run away with him will find that competitors have slipped in to take his trade away; if he charges too much for his wares or if he refuses to pay as much as everybody else for his workers, he will find himself without buyers in the one case and without employees in the other."

Greed and exploitation

The wonderful world of Adam Smith turned out to be a dream world. The Industrial Revolution he heralded brought unspeakable misery to millions of workers who became the victims of greed and exploitation, unprotected by Smith's "invisible hand." This happened because a supposedly almighty market had replaced the norm of the Almighty God who created and redeemed the world and who calls people to serve him and their fellow human beings.

Nevertheless, Adam Smith was not altogether wrong when he said that the baker, the brewer and the butcher are not in business for the sake of benevolence but because of self-

interest. If they were they would give their products away, and as a result would soon have nothing to give away. Loving God and neighbour does not imply neglect of our own well-being. In business life the health and prosperity of the company only contributes to the well-being of the rest of society. God's economic norm dictates that a firm treat its employees, its customers and the rest of society with fairness and justice but also that in the end it makes a profit to be used for keeping the company in good shape and giving the owners and the shareholders a fair return on their investments.

It is true that excessive profits are often ill-gotten gains, especially when they were obtained by manipulation, dishonesty or even more unethical behaviour. But sound finances and a healthy bank balance at the end of the fiscal year are very much part and parcel of our stewardly behaviour. As I mentioned earlier, profits are essential to the business enterprise.

Fairness for all

In a similar vein one can say that wages (the profit of the employee) should be a major concern of every wage earner. And of his or her union. To always portray the business world as a form of organized shysterism or the labour movement as a bunch of gangsters is doing an injustice to both, no matter how often such a description fits the bill.

When God's law of love is ignored, the end result is a dog-eat-dog mentality in which management and workers not only do grave damage to the economy, the environment, the neighbour and the nation at large, but also irreparable harm to each other.

That's why a Christian approach to labour relations and to business is essential for our survival. That's where a Christian employers' organization and a Christian labour movement are invaluable.

Ed Vanderkloet is Executive Secretary of the Christian Labour Association of Canada, Rexdale, Ont.

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Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutton, Reinder J. Klein, Angela Terpstra
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
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Editorial

Charlie Brown can open doors

The other night I watched a high school production of the musical *You're a Good Man, Charlie Brown*, based on the comic strip "Peanuts." For the first time I got a fairly good understanding of the effect cartoonist Charles M. Schulz was after in creating his main character, Charlie.

Charlie is not good at anything, whether that be dancing, kite flying, spelling, managing a baseball team or approaching a cute little red-headed girl. He is awkward and everybody in his cartoon world knows it. Peppermint Patty lets the audience know in the opening act:

The only thing wrong with Charlie Brown is his lack of confidence; his inferiority and his lack of confidence. His clumsiness, his inferiority and his lack of confidence. His stupidity, his clumsiness, his inferiority and his lack of confidence, his ... (The music mercifully begins again, cutting off her speech)

At the same time, Charlie is sensitive and kind, and everybody knows that too, as they sing:

"You're a good man, Charlie Brown. You're a prince and a prince could be a king. With a heart such as yours you could open any doors."

The final line in the play makes this side of Charlie the prevailing one: "You're a good man, Charlie Brown!" spoken, of all people, by Lucy, who had earlier received a rating of over 90 per cent for being crabby.

Fear of failure

I asked myself while I was watching the play, why is it that many of us love to identify with a kind, bumbling person like Charlie Brown, yet do everything in our might to avoid giving that impression of ourselves, and perhaps also prefer not to associate with people like him in real life. In real life we act like Lucy and her friends, who either poke fun at Charlie Brown or take him for granted. There seems to be a glaring contradiction between what goes on inside and outside ourselves.

I have concluded that at the surface of our conscious thinking we tend to conform to the "accomplishment" standards which Lucy and company use to evaluate Charlie; but at the subconscious level we would like to operate with the accepting view the author brings to Charlie. At the non-competitive level of our subconscious we like Charlie because he is so non-threatening, the way children and retarded people are non-threatening. But work with a fellow like Charlie in your shop and see how well you like him.

There is something very wrong with the signals consciously-thinking people send out to others. (I haven't noticed that Christians are particularly adept at escaping this trap.) Most of us are fortress people, people with emotional armour and weaponry that put others on their guard. No wonder our behaviour is often not "disarming." In fact, we make others uncomfortable with our "competence" or our "goodness" or our "knowledge."

We are fearful people, afraid of being judged as not being strong or courageous or knowledgeable enough. We cover up our mistakes, we rationalize our lack of accomplishments, we paint over our failures with our successes. We're afraid of facing the person we really are.

Studying the face of our failure

And then, in the dark of the theatre, we sit back and watch Charlie Brown, who has failure written all over his face.

"Now Linus," says Lucy, "I want you to take a good look at Charlie Brown's face. Would you please hold still a minute, Charlie Brown, I want Linus to study your face. Now this is what you call a failure face, Linus. Notice how it has failure written all over it. Study it carefully, Linus. You rarely see such a good example. Notice the deep lines, the dull, vacant look in the eyes. Yes, I would say that this is one of the finest examples of a failure face that you're liable to see for a long while."

Later, in the well-known lemonade-stand-clinic setting with the sign, "The doctor is in," Lucy counsels Charlie Brown for five cents and tells him everything he ever wanted to know about things he can't do. And we laugh and feel like embracing Charlie Brown. Or do we feel like embracing ourselves? The cartoon-world kids are right, Charlie Brown could open any doors, especially the doors to hearts. And our laugh confirms that fear is in reality a phantom, which disappears when we face it, even vicariously in Charlie Brown.

I have not read the little book entitled *The Gospel according to Peanuts*, but I have heard that it explains that cartoonist Schulz had a Christian view of human relationships. No wonder I find *You're a Good Man, Charlie Brown* an excellent introduction to the gospel message:

"But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things — and the things that are not — to nullify the things that are, so that no one may boast before him."

Even "super-crab" Lucy is occasionally shamed by the meekness of Charlie Brown. According to her, Charlie has two things in his favour — he has "the distinction to be no one else but the singular, remarkable, unique Charlie Brown," (I don't think she intends this as a compliment!) and he is, after all his non-accomplishments have been listed, basically a good man. Those are two pretty good building blocks for life. I wonder how long we will remember that in this world of hand-held mirrors?

BW

Letters

We all must repent

Re: Homosexuality does not equal promiscuity. (C.C., Mar. 4)

The greatest disservice and abuse we can bestow on a person who is a homosexual is to accept him as a homosexual. The greatest way of loving him is to point him to the Bible and pray with him to let the Holy Spirit work in him to change him.

As is the case with homosexuals, murderers, idolaters, adulterers, etc., if they do not repent of their sinful ways, they will not be accepted by God. (1 Cor. 6:9-18; Jude 3-end; John 8:3-11)

Basically, we must all, everyday, repent of our sins and strive to renew our lives in the power of the Holy Spirit. This is the message of the Bible. By accepting the sin with the sinner,

we overrule the Bible. We can never respect and/or accept those who wilfully sin and/or encourage others to do so. Man's reasoning would have it so; God's never does. (1 Cor. 5; 1 Thess. 4:1-8)

Harry & Joanne Boessenkool,
Surrey, B.C.

We all must choose

Thank you Dr. Vander Vennen for your editorial of Apr. 1 about dealing with our differences in viewpoint. You explained that you feel like a softy in comparison to other men, that you were concerned about the poor people who are caught between government and anti-government forces in Nicaragua, and whose lives may be snuffed out in

REFLECTION/CATHY PATER

Higher goals for parents

At a recent out-of-town hockey tournament which I attended with my son, we bought the usual program with the names of the players and their schedules. Participants are always thrilled to see their names in print. It adds to the general excitement generated by tournaments. This was a three-day event and the anticipation of staying in a motel with a pool and sauna added to the excitement.

Besides the usual contents of the program, a full page had been used for a "Dear Mom and Dad letter." A Dear Mom and Dad letter is written by a son or daughter who, unable to say what he or she is feeling, writes a letter instead. What, you may ask, can they not communicate verbally with their parents? — asking them to understand why playing well is as important as winning.

This isn't a question of talking things over in an understanding way; such a letter is aimed at parents who do not listen when their children express themselves and who let loose an incessant barrage of ridicule and intimidation if their mini-Gretskys do not meet their expectations.

I was glad to see that "Dear Mom and Dad letter" in the program. We may not fit the mould of a ranting father who only sees his child as an extension of himself and, therefore, lets loose his own frustrations upon a youngster who is unable to defend himself, but we are many times guilty of a watered-down version. The letter made me aware again of my tendency to criticize rather than to praise. It's good to be reminded of my shortcomings.

The tournament was a success. The games were well-played and refereed. The crowd, although excited at times, remained orderly.

Winning is everything

In the parking lot afterwards, however, an altercation developed. One of the players was exchanging heated words with his father. One could not help but hear the hurt and frustration this young player poured forth. Obviously his team had lost and his father hadn't let up on him from the moment he had left the dressing room, tired and disappointed after a loss that had eliminated his team from the tournament.

With great emotion the lad explained that he had played his best, and it wasn't his fault that the team had lost. He was tired, he yelled; he was being made fun of and just couldn't take it anymore. He tried to be mature, but could only continue in a tearful tirade against his father.

Many will forget what happened in the days to come, but to a young man whose team's loss was interpreted by his father as his son's failure, the desire to please, to do his best and to reach for higher goals is broken.

Perhaps a "Dear Mom and Dad letter" should be prominently displayed at the entrance of every arena rather than being tucked away in the folds of a program — where it may be overlooked by a parent whose eyes are glued to the scoreboard.

Cathy Pater is managing editor of the Christian Farmers Federation magazine Earthkeeping. She lives in Erin, Ont.

that conflict.

I personally think that you cannot fight communism with bombs and tanks, but instead we should feed the hungry, clothe the poor and help them find a place to live.

Your editorial reminded me of the former President of America, Jimmy Carter. Right in the beginning of his term he, as a Christian, promised that he would respect the sovereignty of every nation. This was not understood in America and in the end he was blamed for being a softy.

A few weeks ago our minister preached a sermon on the choice the Jews had to make when they stood before Pilate. Shall I release Jesus to you or Barabbas? Now Barabbas was a nationalist caught in an uprising. He was

a leader, a strong man that people follow. It was not so hard for the Jews to choose for Barabbas that day because Jesus was such a funny man — a softy. The sermon was based on Mark 15:1-15, Matthew 5:38-42, Rom. 12:17-21 and 1 Peter 3:9-15. Our minister pointed out that one day we all have to make that choice.

R. Numan,
Ripley, Ont.

Join health services to help elderly

I read with interest "Momentum growing to help seniors stay in community." (Apr. 22, 1988)

Federal programs which translate into community support is welcomed by all seniors in need of personal care, meal

A graduation prayer

The Rev. Peter Sluys offered the following prayer at a 1987 public high school graduation ceremony in Terrace, B.C. Several young people would accost him later in stores or on the street to tell him that the prayer had touched them. We reprint it here, to show how a sensitive prayer, written with young people in mind, can be a highlight at an otherwise formal and impersonal occasion. With numerous graduation ceremonies coming up, let's not miss creative opportunities to connect with our youth. Ed.

Lord God,

even kids
for our selfish wants.

We hand it to you —
you taught us a lot
about your world, people and
ourselves,

We hand it to you again, Lord,
that we may know you will forgive,
not because you are a softy,
but because you are so
AWESOME ... so
AMAZING ...

... we even got glimpses of you,
here and there, now and then.
Sometimes we sensed that you were
around,
and sometimes you seemed to fade
into the background.

For when we used you
to vent our confusion,
blamed you for not being put
together
and assaulted you with our anger,
frustrations
and feelings of being cheated:

We figure that sometimes we got
confused too, Lord.
Deaths, hurt, loneliness,
break-ups and friends
who left do that to you.

... and when we crucified your Son
Jesus Christ ...

Our world is so brittle, Lord.

... sometimes we felt you were gone ...

You took it and turned our act of
murder,
into becoming the very way
of forgiveness,
and so gave us hope!
new vision on life!

At other times we felt
life was exciting, throbbing,
intriguing, interesting.
And it was fun to live right now.
We felt your touches ...
Thanks for the opportunity,
Lord.

Now Lord,
as we will celebrate tonight,
we admit: it is a bit scary
to think about tomorrow, —
about getting into the new world
out there.
Yet, we are thrilled too.

But forgive us,
when we didn't notice you,
saw only ourselves,
didn't care what happened to
others,
just wanted our needs filled —
grab at what we felt
were our rights,
use parents, teachers,
friends.

We ought to tell you,
that deep inside we are a bit afraid
of failing,
and need your
and our parents' support.

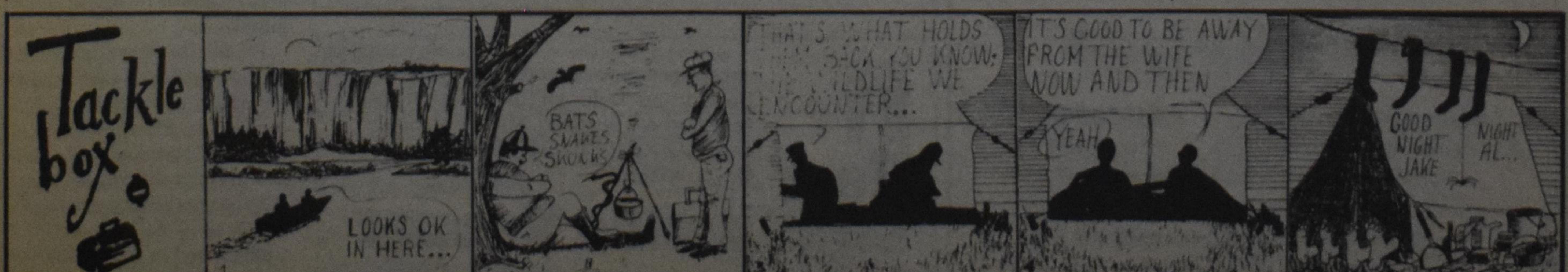
And yet, we feel excited too
to become persons you and others
would find fun to have
around,
to become somebodies for you and others.

We know you have some interesting
things to say to us all, Lord.

Also tonight,
Help us to catch
what you are saying
to each one of us,
to believe what you say is true.

And give us courage
to go into our new world,
with you at our side,
with you inside of us,
allowing you to give us
direction.

Let us run with you, Jesus,
for you are a winner.
Make us winners with you,
in Jesus name. Amen.



Church

Marian Van Til, page editor

Inter-Varsity considers needs of young people

Robert VanderVennen

TORONTO — Craving relationships and pushing for materialistic success are primary drives of young people in response to today's societal influences, say veteran Inter-Varsity Christian Fellowship (IV) staff members. These conclusions were part of 10 cultural influences they identified at a meeting in Colorado to plan strategies for reaching college students with

the gospel in the coming years.

The need for personal relationships with friends has come in part from broken or depersonalized families and the resulting insecurity and fear of taking risks. Sexual relationships have become reduced to the physical sex act, so there is undue emphasis on physical appearance and confusion about what love is. Self-centredness and individualism are assumed. Communication

is strongly influenced by television and brings depersonalization, short attention spans and superficiality, says IV.

Insecurity and self-centredness lead to the love of money and material goods, with pressure to get good grades in school so that job security is assured. Individual achievement is a secular force which makes God irrelevant.

Young people look for

meaning in life in God, but God is no longer above or outside of us but becomes an intimate part of our own being. This is why New Age spiritualism has become important. Truth and moral absolutes give way to relativism, which undercuts commitment to communal causes, IV concluded.

Christian prescription

To confront this kind of worldview Inter-Varsity wants to work at establishing warm and supportive personal relations in which young people are helped to deal with their inner uncertainties. Reading

the Bible and praying together develop values and commitments rooted on God's love. Security and hope for the future can be found in Jesus Christ. Our society is becoming so secular and confused that it stands in increasingly sharp contrast to the beauty and strength of life in Christ.

This analysis and prescription relating to young people is very similar to the "Profile of the Emerging Generation" written in 1985 by Donald Posterski, Ontario Director of Inter-Varsity, and published in his book *Friendship*.

"Effective ministry plan" launched by CRC

GRAND RAPIDS, MI (RES) — A new program is going to be tested by which every congregation of the Christian Reformed Church of North America (CRC) will be

accountable for its evangelistic activities, reports *The Banner*, the denomination's weekly magazine.

Concerned by the CRC's one

per cent annual growth rate, John De Haan, head of the CRC World Relief Committee, spearheaded the development of a new "Effective Ministry Plan."

The plan will be directed by a special Interagency Advisory Council made up of the heads of all CRC agencies. De Haan said that each classis would be asked to form an outreach conference, parallel to existing structures, that would concern itself solely with outreach. Each conference would be asked to establish goals and to evaluate performance in the light of those goals. The churches within the conferences should agree to hold each other mutually responsible to achieve their goals.

CRC minister to speak on Islam

A May 28 rally sponsored by the Back to God Hour, the radio ministry of the Christian Reformed Church, will feature Rev. Bassam Madany. The Arab-born Madany will speak on "The Religious and Political Challenge of Islam."

Madamy is a CRC minister whose radio messages are aimed at Arab-speaking Muslims.

The rally will be held at the Elmwood Mennonite Brethren Church in Winnipeg.

Russian Christians seek more Bibles from U.S.

MOSCOW, U.S.S.R. (EP) — Christians in the Soviet Union have made another substantial request for Bibles in recent weeks, according to the American Bible Society.

Metropolitan Filaret, head of the Diocese of Minsk, and Byelorussia of the Russian Orthodox church, have requested that 100,000 Ukrainian Bibles be sent for members of their combined congregations. There are 425 congregations in all.

The request reached the general office of the United Bible Societies (UBS) in Stuttgart, West Germany. ABS distributes Bibles overseas through UBS.

Several shipments of Bibles have arrived in the Soviet Union recently, in numbers "greater than at any time in the modern history of Bible supplies for Russia," wrote an ABS spokesman. Import permission has already been granted for this shipment, and production has begun.

"We rejoice at this new opportunity to make the printed Word of God available to our Christian sisters and brothers in the Soviet Union," said Dr. John D. Erickson, an official of both ABS and UBS. "We know that fellow Americans will want to help bring this about. May God be praised!"

Your CR churches and Christian schools are in a building boom.

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Jewish leaders plan a "living Talmud"

NEW YORK, N.Y. (EP) — In the same vein as the Living Bible paraphrase, Jewish leaders have announced a plan to translate the 1,500-year-old Hebrew Talmud into everyday English. The project will make the compiled Jewish oral law available to the masses for the first time, according to religious authorities.

"You will not be able to read this like you can read a mystery novel by Agatha Christie, but it's much more interesting than a legal brief," said Norman Lamm, president of New York's respected Yeshiva

University. Lamm said he expects "intellectually curious people, both Jewish and non-Jewish" to be interested in the book.

Random House plans to publish the translation, under the direction of Rabbi Adin Steinsaltz from the Israel Institute for Talmudic Publications in Jerusalem. Steinsaltz spent the last 20 years producing a modern colloquial Hebrew version of the Talmud, and will now supervise translation of that updated version into English.

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dedication, to pray and study the Bible, to work hard, faithfully, and cheerfully at their jobs as a good witness for Christ, and to help others in need.

Many in the audience, which included a surprising number of young adults, took extensive notes. They smiled and nodded vigorous approval at some of his points.

Afterward, the evangelist shook hands with many of the worshippers in the courtyard outside the church. Then he went to a hall nearby and preached to more than 500 in the international community from an estimated 30 nations.

Materialism not enough

On Saturday, Mr. Graham met with the new premier, Li Peng, who greeted him warmly. The two men discussed a number of religious and social issues. Mr. Li was quoted by the New China News Agency as acknowledging: "China can never be prosperous and strong with only material development ... It also needs spiritual forces."

The words echoed a theme the evangelist repeatedly emphasized in public and private meetings: turning to God will provide the moral renewal and spiritual strength that China's leaders are seeking as they chart a course for the country's future. Earlier in the week, Mr. Graham held discussions with teachers, students and researchers at both the Chinese Academy of Social Sciences and Beijing University. Most of the questions raised by those groups centred on religious and moral issues.

His final meetings in Beijing were with religious leaders and government officials who oversee China's religious policies. He pointed to the positive contributions of missionaries in the past who built schools and hospitals in China.

Religion/Theology

John Valk

Luther's theses

The nailing of the 95 theses to the church door in Wittenburg on Oct. 31, 1517, is generally accepted as the first public declaration of what came to be Reformed principles. Interestingly enough, justification by faith, which became the hallmark of the Reformation, was not mentioned. Nor was there any hint of a desire to break with the Catholic Church or the papacy.

The theses were quite theological in nature, but they were also conservative. Containing numerous bursts of outrage and anger (thus revealing some of Luther's vituperative character) they were radical only in the sense that they directed the pope's attention to scandal in the church. Their primary focus was on the sale of indulgences, and the resulting abuses laid on the common people, most particularly in Germany.

Indulgences remove guilt

Indulgences were thought to remove guilt and the need for penalties for sin. They were also purported to gain an early release from purgatory. They were a sort of "washing machine" for the soul. These indulgences had become an important source of revenue for the pope and those whom he favoured, and they helped build the new St. Peter's in Rome. Indulgences collected in Germany were also used to pay a debt incurred by Albert of Brandenburg of the aristocratic Hohenzollern family. Albert had purchased the Archbishopsric of Mainz, making him the leading church figure in Germany.

These actions, and the thinking behind them, infuriated Luther. He posted on the Wittenburg castle church door (a kind of university bulletin board) 95 points he was prepared to debate. This was a normal procedure in academic circles for anyone who wished to bring forth a case or promote discussion.

Luther argued that indulgences did not remove guilt. He stated that the pope could remit only those penalties he had himself imposed on earth, and that he had no jurisdiction over purgatory. He felt that indulgences bred a false sense of security and were downright harmful. He furthermore protested against Germans having to pay for a church in Rome which few would ever visit, and he felt the pope was wealthy enough to build it with his own money.

Protesting's aftermath

The 95 theses, to Luther's

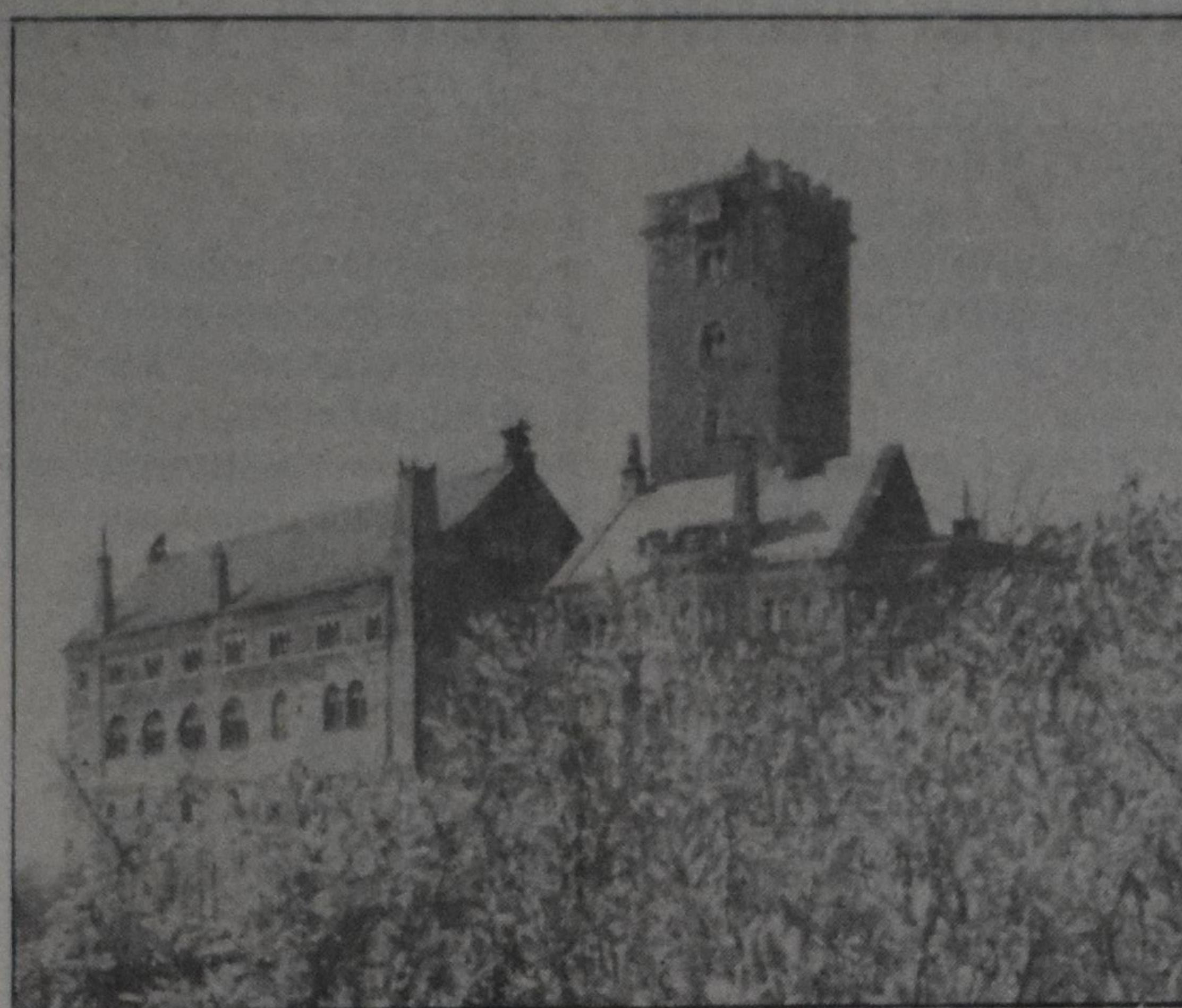


Photo: Bildarchiv, Marburg
Wartburg Castle, famed refuge of Martin Luther in Eisenach, East Germany.

surprise, created instant controversy. Leo X, pope at the time and deeply embroiled in European politics, was uninterested in what he initially considered to be an unimportant debate among monks. He instructed the head of the Augustinians to deal with the problem. This backfired. The Augustinians were quite in agreement with Luther, and tended to glorify his actions.

Luther was summoned to Rome in 1518 to answer to charges of heresy and resistance. The hearing was transferred to Germany upon intervention by Elector Frederick who was sympathetic to Luther's cause. Cardinal Cajetan, representative of the pope, demanded that Luther retract. Luther refused and appealed to Rome for a general council.

In the meantime, a papal bull clarified the church's position on indulgences. They were now purported to only reduce temporal penalties on earth and in purgatory. They could not release a soul from hell and could only be applied when guilt had been removed through the sacrament of penance. The pope could remit penalties on earth, but could only petition God regarding those in purgatory.

As the conflict deepened, Luther, defended by many from the University of Wittenburg where he had taught, brought more of his views to the fore. It was these which came to form the basis of Protestantism. He affirmed what he had discovered from his "tower experience" years earlier: individuals are saved by faith alone (*sola fide*). Furthermore, he stated that articles of faith could only be derived from scripture, not from the pope or the church. Most importantly, he declared that the individual, not the pope, was to ultimately determine proper scriptural interpretation.

The more the pope and Rome refuted his views, the more Luther continued his

assault on the theology and practice of the church. He protested the superiority of popes, bishops, priests and monks over the laity. He claimed that many popes were, in fact, unbelievers. He denied that popes had exclusive rights to summon a council, pointing out that many famous councils had been called by emperors. He attacked the pomp and luxury of the popes and cardinals and urged princes, nobles and cities in Germany not to send monies to Rome.

In much of this, Luther gained great support. This had in part to do with the rapidly multiplying printing presses. Through them, his writings gained wide circulation in Germany and beyond, creating enormous excitement. German patriots greeted them as giving leadership to widespread resentment of Rome's financial exploitation. Humanists saw them as denouncing the superstitious and puerilities of much of official Roman Catholic religion.

"Protestantism" settles in

Luther was excommunicated from the Roman Church on Jan. 3, 1521. The newly-elected Holy Roman Emperor, Charles V, came under pressure from the pope to rid the realm of this menace to the church. However, this was not easy. While the south of Germany remained loyal to Rome, the north was leaning to Luther. Public opinion generally favoured him, and several German princes were sympathetic.

At the Diet of Augsburg in 1530, Charles sought to restore religious unity and peace. He asked the Protestants to put forth their beliefs, and to show where they differed from the Catholic church. They did so in the famous Augsburg Confession, drafted by Philip Melanchthon. However, the diet, dominated by Catholic theologians, rejected the Protestant position.

At this point it was no longer possible to stem the Protestant

tide. In some of its theology and practices, the faith underwent a much-needed reform. However, the manner in which the new faith spread revealed an ugly side to the movement. The way in which it gained a foothold was not always so redeeming. The Protestant princes had formed a defensive league. Political alliances, dissension and suppression took place. Initially, the new movement became a confused medley of sects, warring with each other and the Catholic church. Political, national, social and personal factors all came to the fore. Frequently the only common desire, often presented in a confusing manner, was to be freed from the administrative control of the papacy and from the diversion of resources to

support the Holy See.

One wonders whether the original spiritual impulse was not sometimes lost in all this rubble, as it is in many movements of religious reform. Furthermore, one must not forget that the Catholic church itself was also advocating reform. The Counter-Reformation was in part a reaction against Protestant criticism and secession. It was not, however, a result of the Protestant Reformation.

John Valk is a campus pastor at the University of New Brunswick, Fredericton.

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Media

Cinema summaries

Marian Van Til

Stand and Deliver

Rated PG

Stars Edward James Olmos, Lou Diamond Phillips

Directed by Ramon Menendez

Stand and Deliver is a film which may be cheered by any teacher in any school system. And by students too. It's the old inspirational "good teacher motivates poor students" story. However, it offers more than most of the heart-warming but trite films in that genre.

Stand and Deliver is the true story of Jaime Escalante, an extraordinary math teacher who expects extraordinary things of his disadvantaged Hispanic students. If this story weren't true, it would be too far-fetched to make believable fiction.

The students live in a poor Los Angeles barrio. All their lives — even in our "enlightened" age — they've had to encounter racial and ethnic discrimination. Escalante points out something they've already been living: "You are kids whom people will assume to be dumber than you are because of your surnames and your complexions."

Math in your blood

But his philosophy is that the students need not believe those negative stereotypes; they can prove the stereotypes wrong. "You *burros* have math in your blood," he tells these descendants of the Mayas. But their own misconceptions stand in the way as well: "I don't need math, I got a solar calculator with my doughnuts."

Do these poor, unmotivated kids simply learn to like school, courtesy of an unusually energetic and motivated teacher? Yes; but, there's more: Escalante was hired to teach computer science but at Garfield High there wasn't a computer to be found. So he decides to teach simple math; then algebra; then calculus.

Within that first year, he becomes convinced that his students have learned enough to be able to take the Advanced Placement calculus test which only two per cent of all college-bound students in the U.S. even attempt.

The students rise to the occasion. In fact, they do so well that the Educational Testing Service questions their scores, implying that these 16 ghetto students must have cheated. So they take the test again....

Self-discovery

In the gruelling process of learning calculus (Escalante makes them sign a contract which includes agreeing to come to school on Saturday mornings), they come to respect their teacher and to respect education. But more essentially, they learn to respect themselves. They find out that if they have *ganás* (the desire), they're capable of doing much more and being much more than they and others presumed they could: they can stand and deliver.

The film adeptly balances the classroom scenes with vignettes from the out-of-school lives of Escalante and his students, though some of it is a little too sweet. Since the release of this film, Jaime Escalante has become a genuine American hero.

Despite Hollywood, the picture presents Escalante as a real human being: he's not always Mr. Nice Guy. He's a workaholic who cares deeply about his family, though sometimes they'd never know. (His lifestyle eventually earns him a heart attack.)

Edward James Olmos remarkably reincarnates Escalante. Olmos gained 40 pounds, and has his hair thinned; as a result, his physical resemblance to Escalante is uncanny. Olmos also spent weeks with Escalante, in and out of school, so that he could understand, not just imitate, the man he would portray. (According to Escalante, at least 90 per cent of the movie is dead-on accurate, not fictional elaboration.)

This is a "humanist" movie: it's a human achievement story — Garfield High has turned out more and more excellent math scholars since that first class in 1982. Almost 90 students passed the AP test last year.

We can rejoice with Escalante and the students whose lives he has so positively influenced with his missionary zeal for math and his fellow Hispanics. But it's too bad the student's devout Catholic homes, of which we see evidence, seem to have no relevance to their achievements. We never find out whether Escalante's zeal is the product of Christian faith or laudable but human-centred good works.

Cliff Barrows inducted into the Gospel Music Hall of Fame

MINNEAPOLIS, Minn.

(CIS) — Cliff Barrows, 40-year associate of evangelist Billy Graham, was inducted into the Gospel Music Hall of Fame on Monday, Apr. 11, in Nashville, Tennessee.

The tribute is given annually to a person worthy of memorial recognition because of "their indelible impact on the annals of gospel music."

"The Christian faith is a singing faith, and a good way to express it and share it with others is in community singing," Barrows has stated about his lifelong ministry

through music.

As Graham's program director, Barrows has been responsible for the music programming for the Billy Graham crusades since their beginning in Los Angeles in 1949. Barrows has also been the host on the radio broadcast "Hour of Decision" for more than 35 years.

His familiar, friendly voice was silent for much of 1986 when he had surgery for removal of a benign tumor behind his right ear. He suffered the loss of hearing in that ear and had to miss the

Paris crusade — the first since he had teamed with Graham.

During this trying period, Graham said, "Cliff is both my right and left arm in the ministry of evangelism." Barrows received a standing ovation when he returned to his post as songleader during the crusade held in Columbia, South Carolina, in April of 1986.

Barrows was born and reared in Ceres, California. He and his wife, Billie, now make their home in Greenville, South Carolina. They have five children.



MEDIA

SCAN



"Let the buyer beware"

Caveat emptor is a familiar principle of commerce. Translated into plain English it means, "Let the buyer beware" — without a warranty, the buyer takes the risk of quality upon him- or herself. In our product-oriented society "let the buyer beware" has become the first commandment for consumers who are constantly reminded to check the fine print in contracts, not to believe everything an advertisement tells them, and to always get a second opinion on estimates.

"Let the buyer beware" is also a fitting commandment for analysing our popular media. There has been more than one occasion recently when I have sat up in my chair and muttered, "You've got to be kidding! They actually expect me to believe that?"

"Extreme physical force!"

Take, for example, a television announcer the other week. I was flipping through the channels when I happened to catch the start of a movie called "The Terminator," a particularly violent film about a futuristic, robot-like killer, "Caution," the announcer's voice warned me, "this movie contains scenes of extreme physical force. Viewer discretion advised."

Extreme physical force?! Who are you kidding? (I actually burst out laughing.) Call a spade a spade: this movie is about blood and guts. At least have the integrity to introduce it honestly.

In another instance, I was reading a newspaper article on the sex controversy surrounding the TV program "He Shoots, He Scores." Apparently, English-speaking Canada was objecting to scenes of nudity in the program while the French-speaking audience in Quebec was experiencing no such difficulty. The program's producer was being interviewed for his reaction.

These scenes are important, said the producer, for the proper character development of the show's stars. They should not be removed, he adamantly maintained, because they were essential. (Yeah, right!)

Why is it, now a days, that stars on television and in the movies have to remove their clothes in order to develop their characters? Can't their characters emerge fully clothed? Come on, let's be honest here: a little sex goes a long way at the box office.

It could be worse?

Perhaps this hesitation to admit that violence and sex are being used to boost ratings is a relatively mild irritation when compared with what is happening in France. There, it seems, television viewers are not watching enough commercials. To combat this potentially damaging situation, a type of bingo game has been introduced during commercial breaks to prevent viewers from tuning out.

At each break, a different number is flashed on the bottom of the screen. Viewers can check off each number on special game cards. When (after hours of viewing) the right numbers have come up, viewers can call in their bingo and claim the prize.

This "game" seems to be catching on very quickly, for plans are already under way for similar schemes in other countries. Who knows, maybe we in North America will soon get to play as well? Crass commercialism, you say? Of course. But then again, materialism as a way of life keeps the industry going, doesn't it?

I suppose I could go on. But wait! There are still the academy awards. Don't they really recognize and honour the best of the industry each year? Or do they really showcase popular Hollywood box office hits?

And the hockey playoffs on television: is it for the good of the sport or for the good of the league's pocketbook that viewers are saturated with hyped-up playoff battles every night for weeks on end?

Skepticism needed

And what about the government of Ontario's recent announcement that it would once again attempt to add rating stickers to all video cassettes? Will this really make a difference when commercial networks can already show restricted movies virtually uncensored on television?

And what about that third class letter I get in my mailbox every month or so, telling me that my name has been selected by computer and that I am eligible to win a new home, or yacht, or European vacation? If only I send in a return order form *right now* for some magazine or book. (Yeah, sure!) Maybe I'll get struck by lightning, too.

I think you get the point. A healthy dose of skepticism is a definite necessity in our media-dominated society. "Let the buyer beware."

Henry Knoop teaches media studies at Durham Christian High School, Bowmanville, Ont.

Mother's Day

Jochebed

Preparing a son for service

Cecil E. Burridge

Honouring good mothers in our time has become a tradition. We do so gladly because good, responsible mothers raise responsible citizens who are a credit to the family and to the community at large. Good mothers should be revered. In the past many good mothers have not been so honoured — as far as we know. Consider the case of Jochebed.

The Bible doesn't tell us much about this mother, other than that she was both an aunt and wife to Amram. She and her husband were descendants of Levi, and they became the parents of Aaron, Miriam and Moses. (Exodus 2:1; 6:20; Numbers 26:59)

Jochebed was a special kind of mother who was rewarded by God because she nursed her own baby — a special baby — Moses. The Israelites were slaves in the land of Egypt, and

Pharaoh began to fear that the Hebrew nation would grow strong enough to rise against him; so he ordered that all their male babies be killed.

But Moses' mother hid him for three months. Then, as he grew older and his cries grew louder, she was afraid his presence in the house would be discovered. So she made a little "ark of bulrushes, and daubed it with slime and pitch." Then she placed the baby Moses in it, and set it in the rushes in the

Nile River. To be sure he would be safe she set Miriam, Moses' older sister, to keep watch over it.

When Pharaoh's daughter and her attendants came to the riverside to bathe, the infant was discovered. The princess had a true mother's heart and she decided to raise the baby as her own.

Miriam, hidden nearby, saw what was happening. She approached the princess and suggested that she find a Hebrew woman to nurse the infant. The princess agreed. Miriam came back with her own mother, and Jochebed was hired as the baby's nurse.

Imagine Jochebed's joy. She was the baby's real mother and would have gladly nursed the infant without pay. But God in his wisdom and mercy saw to it that Jochebed was paid good Egyptian gold for doing what in her heart she longed to do anyway.

Destined for leadership

Moses was a special baby. He was to become the greatest of all the leaders of the Hebrew nation. To prepare him for that position of leadership, God arranged for him to be well educated. This was accomplished in the Egyptian court. Moses received all the advantages that wealth, position and power could provide. But unknown to the king and his daughter, Moses was also instructed in the Hebrew way by his own mother.

Jochebed was a faithful servant of the Lord. Though the Egyptian princess had said, "I will give you your wages," Jochebed knew her real employer was God, and that she was chosen to train her child for God's service. She could not have known exactly what Moses' task in life would be, but she must have known that God spared her baby's life for a special reason.

Jochebed is credited with mothering and training one of the greatest men this world has ever known. As a small boy she must have told him how she had laid him in the little ark and placed him in the river. She must have told him how God protected him because God had a special task for him to do — and that task would be revealed to him at the right time.

Moses was 80 years old when he began his work as Israel's great leader. Was Jochebed still living at that time? Since people often lived to a great age in those days, it is quite possible that she lived to see her son become God's man and the leader of his people. When any woman, any good mother sees her beloved son grow up to

Photo: The God of Sarah, Rebekah and Rachel

To be sure Moses would be safe, Jochebed set Miriam, Moses' older sister, to keep watch over the bulrush ark holding the infant in the Nile River.

Mothers

Lini R. Grol

The name MOTHER calls up different images for each of us. Some see their mother forever caring for her baby, reading for them or working around the house, singing a happy song. The word "mother" stands for unselfish love. If someone "mothers" us, it means they are taking a loving interest in us, in caring and sharing in the largest sense. Through all ages motherhood has been the symbol of never ending love, of giving and forgiving. It has often been said that the most unloving person may have a loving mother, and that criminals may claim that their mother overlooks their sins and loves them regardless of their crimes. We grow up, yet never alter our relationship with her. She remains our mother, even if she is a hundred years old and we a mere 75, she still has the right to tell us off and take us down a peg or two. Mothers knew us before we were born; we were part of her and this gives her more rights than anyone else on this earth.

Lini R. Grol is an author and scissor-cut artist in Fonthill, Ont.

Illustration: Lini Grol

pursue a successful career, she is the proudest member of the family. It must have been so with Jochebed.

God had great plans for Moses. He needed someone to initiate those plans. So He chose a woman, a princess to see to his courtly upbringing — and another woman, his mother to instil in him the need to know God. Jochebed's faith became her son's faith. And when he was grown to manhood, he "refused to be called the son of Pharaoh's daughter." (Hebrews 11:23,24) Moses now had a faith of his own — a faith instilled in him through the instructions of his mother.

Moses was able to discipline himself as God's leader because he had been disciplined by his mother. Children often object to discipline, asserting that the parent is too hard a taskmaster; but in later years they thank the parent for lessons learned. It was like that

with Moses. No woman ever did a greater work than Jochebed — a work that was accomplished not because of her social standing (she was a slave) and not because of her culture (she was a lowly Hebrew) but because of her faith.

Jochebed was a loving mother — and we should honour her even today. We cannot know her methods, but it is certain that she trained and disciplined her son for God's service — and God rewarded her.

Jochebed's reward was the fact that she was paid to nurse, train and love her own flesh — her son Moses. She was a successful mother. How proud she must have been in later years, when Moses handled the reins of government, and Jochebed could look up at him and say to herself, "That's my son!"

Cecil E. Burridge is a retired pastor living in Oro Station, Ont.

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Feature

Forty years later: Jews and Arabs must acknowledge realities

Bassam M. Madany

Since December 1987, our television screens have been showing us tragic scenes of young Palestinians throwing stones at Israeli soldiers. Exasperated young Israeli recruits rush after them with guns loaded with real or rubber bullets hoping to restore "law and order" in the West Bank and the Gaza Strip. Over 100 Palestinians have died since the uprising began, and thousands have been arrested. As we watch mini-segments of the tragedy unfold on our screens, we become confused. What must we think of the Arab-Israeli problem? Is there anything we can do to bring about a just and lasting solution to this dangerous situation? These questions become extremely relevant as the Israelis celebrated the fortieth birthday of their state on Apr. 21 and 22.

Jews and Palestinians place a heavy emphasis on history. Both claim the land of Palestine or Eretz Israel, as their own land. Our North American culture is almost history-less. We simply live in the present. But if we are to understand the problem of the Palestinians and the Israelis, we cannot ignore history. And as Christians, we have the double duty of honestly and objectively examining its record.

Most of us have grown up on the stories of the Old Testament. We have learned of Adam and Eve, Noah and his family, the call of Abraham, and the birth of the nation of Israel through the mighty interventions of God in the Exodus from Egypt. At home, in Sunday School and Christian school, we heard of the period of the Judges, Saul, David and Solomon and the tragic division of Israel into the two kingdoms and its eventual overthrow. On the whole, our awareness of Old Testament history is rather accurate up to the time of the captivity of Judah. Then things become hazy for us. We make a great leap to the dawn of the New Testament age and learn about our Lord's earthly ministry and the spread of the gospel in the Mediterranean world. Then we make another great leap forward to May 14, 1948, when the modern state of Israel was born.

Few Jews in Palestine

Our duty is to make an honest effort to fill in the gaps in our survey of the history of the Holy Land. It is an undeniable historical fact that after the fall of the kingdoms of Israel and Judah, the majority of the Jews continued to live in the lands of the Dispersion.

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Occupied Territories

government of Palestine with the approval of the League of Nations. For the next 30 years, they found it impossible to live according to the spirit or the letter of the Balfour Declaration. At the end of World War II, they brought the whole question to the United Nations Organization (UNO). In 1947, the UNO decided to partition Palestine and form a Jewish and an Arab state. The Jews accepted the partition plan, while the Arabs rejected it. After the sudden withdrawal of the British forces on May 14, 1948, the Zionist leaders declared the birth of the state of Israel.

Several wars have taken place since May 1948. One of the most devastating of them broke out in June 1967. As a result, Israel occupied the West Bank (governed by Jordan between 1948 and 1967), the Gaza Strip (under Egyptian rule since 1948), the Golan Heights, an integral part of Syria and the Sinai Peninsula which formed the Asiatic part of Egypt. Under President Anwar Sadat, a peace treaty was signed between Egypt and Israel. Eventually, all Israeli troops withdrew from the Sinai. However, no peace agreements have been achieved between Israel and the other Arab states or with the Palestinians themselves.

The problem is compounded by the fact that for the last 40 years, neither party has really acknowledged the existence of the other party.

This may sound strange to us in the West, but it is true. Most Israelis deluded themselves into believing the unfounded motto: *A land without people for a people without land!* But Palestine has never been a vacant lot. On the other hand, the Arabs have ignored the historical connection between the Jews and Palestine. They have convinced themselves that Israel was founded by the West as a vanguard for neo-colonialism. Israel as a state does not exist; you cannot find it on any Arab map of the Middle East.

Reject dispensationalism

What role can the Christians of the West play? First of all, they have to return to the historic teachings of the church concerning the "last things." The early creeds of the universal church do not bind the believers to a narrow and specific teaching about the end. They simply affirm the doctrine of the return of the Lord Jesus Christ, the general resurrection and the Last Judgment. The confessions and the catechisms of the Reformed and Lutheran churches did not espouse millenarian eschatologies.

It is not until the last century that certain segments of Protestantism adopted the dispensational teachings which taught that the restoration of the Jews to Palestine and the creation of a Jewish state were part and parcel of the Christian

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Political realities

After the fall of the Ottoman Turkish empire in 1918, the

British assumed the

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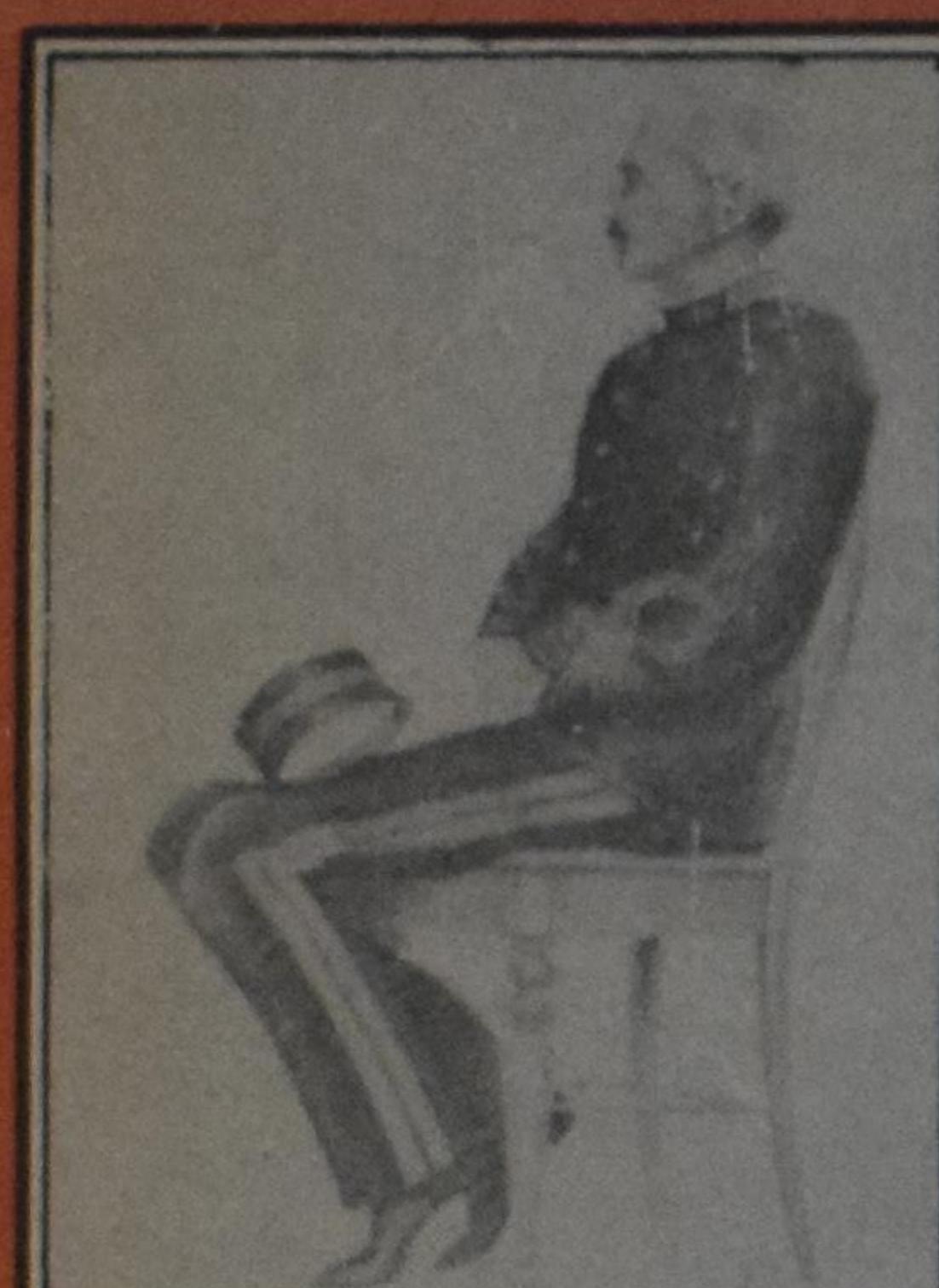


Photo: The Return to Zion

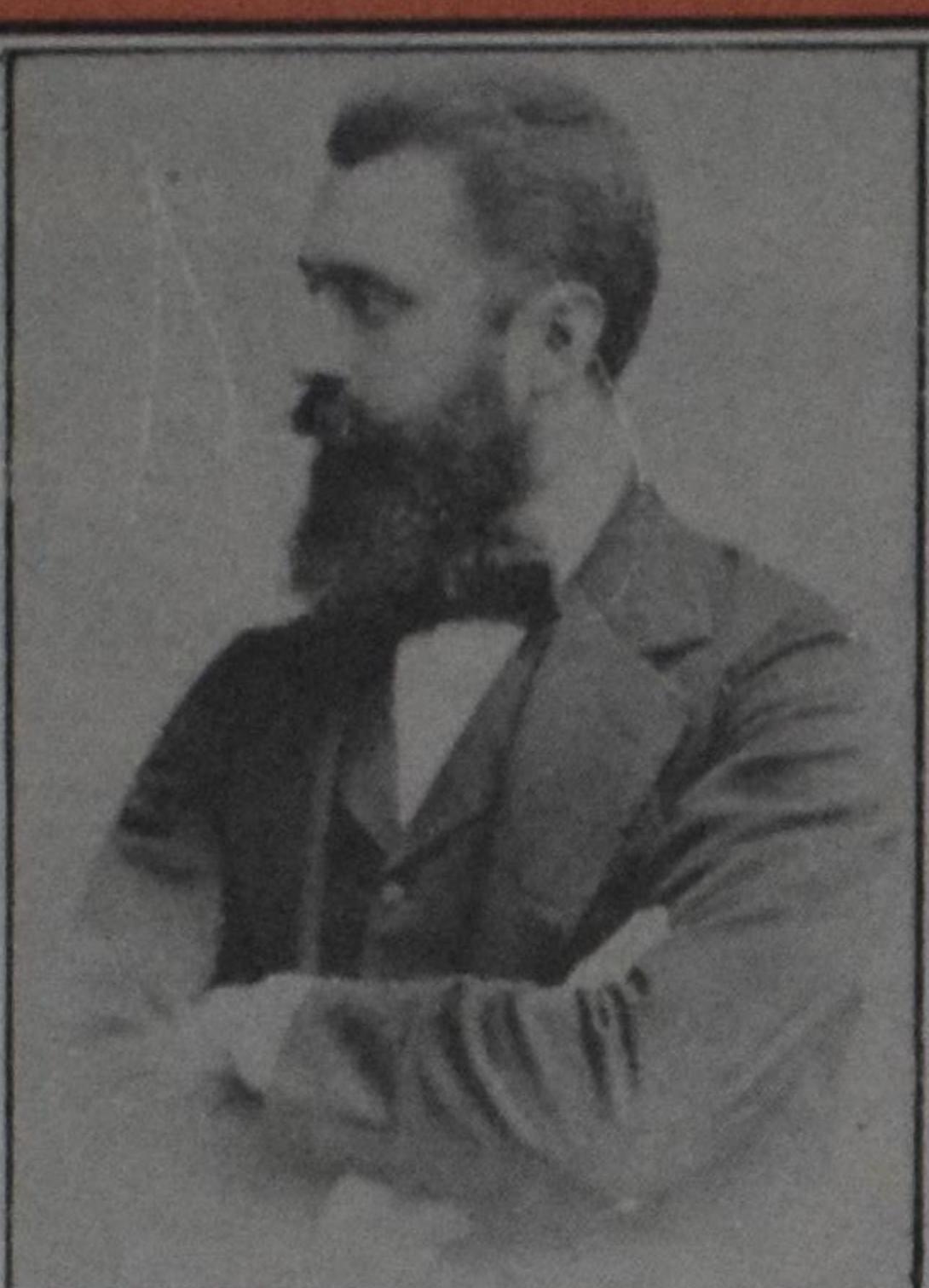


Photo: Weizman

Left: Captain Alfred Dreyfus, French army officer and Jew, who was framed by the French High Command and charged with spying for the Germans following the Franco-Prussian war of 1870. Dreyfus' trial was attended by (right) Jewish journalist, Theodor Herzl, who subsequently became convinced that there was no hope for the Jews to achieve complete emancipation. Herzl became known as the father of the Zionist movement.



Photo: The Return to Zion

This month marks the 40th anniversary of the proclamation of the State of Israel (May 14, 1948) in Tel Aviv. Pictured is David Ben-Gurion, who presided over the session, and other members of the provisional government.



Photo: The Return to Zion

Chaim Weizmann (right) with Lord Balfour in 1925. Balfour sponsored the document which promised that the British government would work for the establishment of a Jewish home in Palestine. Inset: Weizmann in 1918.

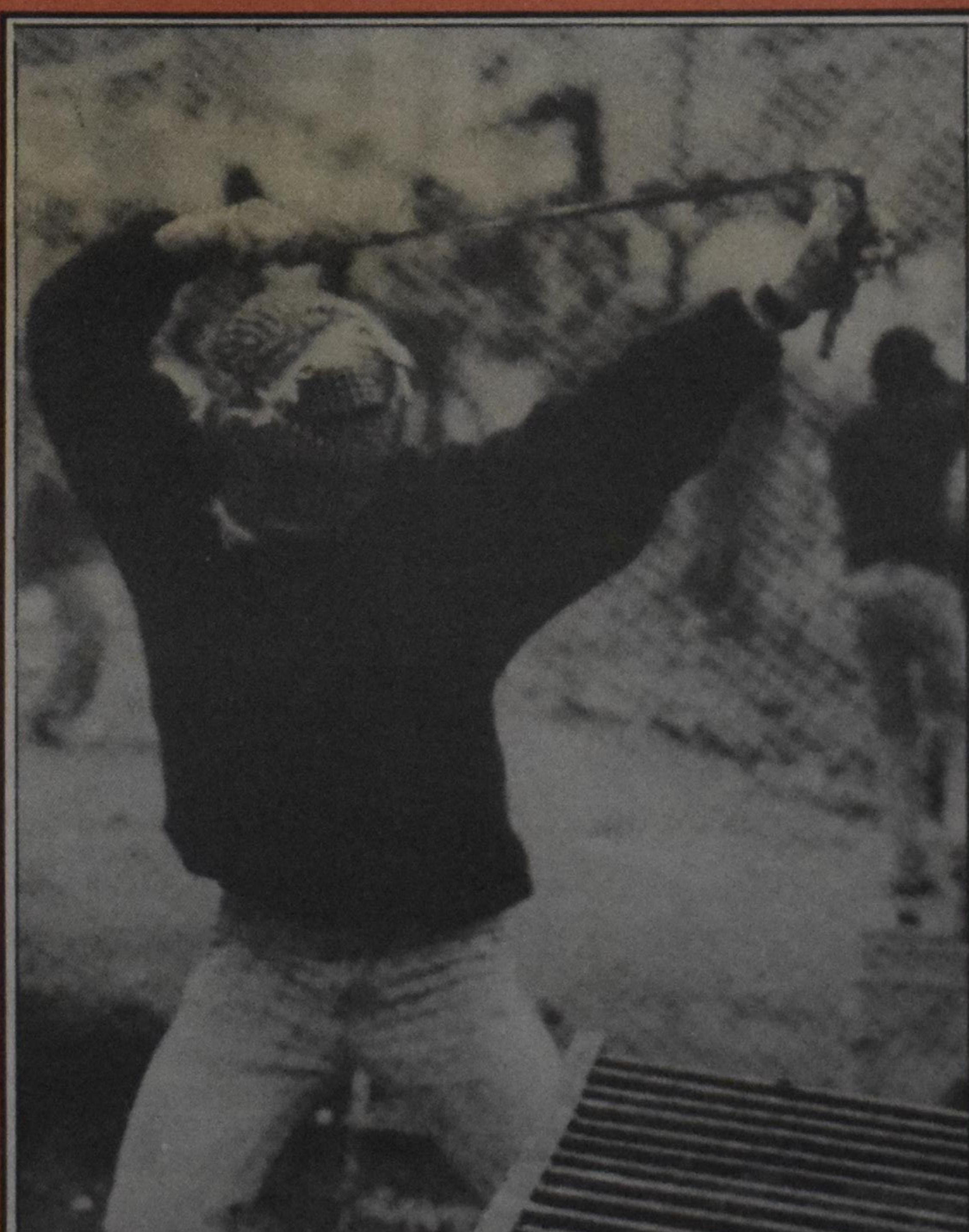


Photo: C.C. files

A masked Palestinian rioter shoots a slingshot at security forces in Mabius. "Since December 1987, [Western] television screens have been showing us tragic scenes of young Palestinians throwing stones at Israeli soldiers... What must we think of the Arab-Israel problem?"

faith. I can still remember the great consternation I caused at an evangelical meeting in Winnipeg back in 1951, when I affirmed that I could be a Bible-believing theological student without being at the same time a dispensational Christian!

The classical New Testament passage which deals with the problem of Israel is found in Romans 9-11. After discussing the history of Israel and its fall, Paul warns us against theologizing about the future of the Jews simply by looking at their past. Romans 11:25-27:

I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it

is written:

The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins.

Paul predicts the restoration of Israel, but nowhere in this passage does he link this future event to the founding of a Jewish state in Palestine. He locates the problem of his people in their need for salvation. And this salvation consists in a right relationship to Jesus, the Messiah, not in their re-conquest of the Holy Land.

History moves on

If we accept the thesis mentioned above, we must conclude that the founding of the state of Israel in 1948 cannot be based on a specific biblical teaching. It was an

occurrence within God's providence. It has acquired the same right to exist as many of the new nations of the world which have been born since 1946. But Israel does not possess a *carte blanche* by which it can claim sovereignty over the entire land of Palestine. For example, by calling the West Bank, Judea and Samaria, it glosses over the fact that much has taken place since the New Testament times.

History never stands still. Israel persists in its denial of

concrete realities. The same may be said of the Arabs. No Arab nation, with the exception of Egypt, recognizes Israel's right to exist. In the mass media of the Arab world, Israel is simply called the *Enemy*. After 40 years, hardly any progress has been made. Neither party seems to be capable of taking seriously the other side's position.

I conclude by making these suggestions for Christian action:

Petition your governments

to work decisively for a lasting solution to the problems of the Holy Land. This implies declaring the right of Israel to exist as a Middle Eastern Jewish state. And likewise declaring the right of the Arabs of Palestine to their own state. This should be followed up by a persistent effort to press the two sides of the conflict to accept realistically the legitimate rights of all concerned.

As Israel celebrates its fortieth year of existence, the turbulence of the last few months is a strong reminder that time is running out. We Christians of the free world, who enjoy so many privileges, must play an active role in the solution of the problems which have attended Israel since its birth.

Bassam M. Madany is the radio minister of the Arabic Broadcast of the Back to God Hour — the radio ministry of the Christian Reformed Church.



Photo: C.C. files

An Israeli soldier.

Feature

Don't bury your pain

Dean McRae

Many of us have not experienced a great deal of pain in our lives. The times we do experience it, however, are very important. Intense pain can have great positive or negative effects on one's life. In looking at pain we can see that its negative aspects have more obvious impact.

Some psychologists feel it is more the avoidance of painful experiences that shapes our lives than our pursuit of happiness. A person, for example, may react to a painful family life by vowing never to get close to anyone again, or by clinging possessively to anyone who befriends him or her. We obviously try to avoid pain, especially pain that can humiliate or debilitate us.

If pain can so greatly influence our lives, it is important to examine it carefully. We need to keep in mind that some of our painful experiences are a measure of what life is all about. If in the midst of seemingly unending pain we look at our own desperate needs for the kinds of love and compassion we seek, we should be able to give that kind of love and compassion to others when they find themselves in similar situations. Unfortunately, all too often we tend to forget what it was like when we were lonely, full of bitterness, or experiencing a feeling of powerlessness in our lives and so we lose touch with how we can best meet the needs of others when they are going through "desert" times.

Pain sharpens priorities

Pain sharpens our sense of priority. Like the Israelites, we easily lose sight of our calling, which is to love God with all our heart, soul and mind and to love our neighbour as ourselves. In leading the Israelites, God continually



Illustration: Dean McRae

used slavery, oppression and wars as means to bring them back to himself. In a similar manner, it often takes much pain for us to be prodded to "get right" with God.

At times, we need to go through a great deal of pain before we see that we must straighten out our lives. We have to "hit bottom" — a depression, experiencing a death, or picking up the pieces of a broken relationship — before we fully embrace Christianity and realize our utter dependence on God. Many people become Christians only after exhausting themselves by trying every other avenue or possibility in pursuit of happiness. Pain makes us powerless and dependent and

confronts us with our spiritual nature. It makes us realize that we are powerless to do good and are wholly dependent on God.

Keep your painful memories

If pain has such an important role in keeping our priorities right, how can we keep from forgetting the perspective that pain gives us?

Strange as it may sound, we should make a conscious effort to carry a sense of pain with us at all times. We need not become preoccupied with our hurts and aches, as that is only negative and self-destructive. But some degree of painful memories is needed to prod us into action. Every day life has the unfortunate habit of

wearing away our good intentions. Mostly, our daily routine doesn't touch base with pain. For many of us, living a normal life means weeks can go by without any meaningful contact with someone who is suffering through a divorce, loneliness or a terminal illness. There is little that we see and hear in our lives that reminds us of the severe problems many people face. Our ordinary, every-day life seems more real than the desperate world we hear of in newspapers, gossip or in a Sunday morning sermon. Christ would indeed have us think about the desperate people we hear of outside of our own little circles. But in order to keep ourselves awakened to the world beyond our own, we need a renewed memory of and sensitivity to pain. It would be great if we could be motivated to help and serve solely by God's love and our involvement with the

Christian community, but this is a naive notion, just as it was for the Israelites.

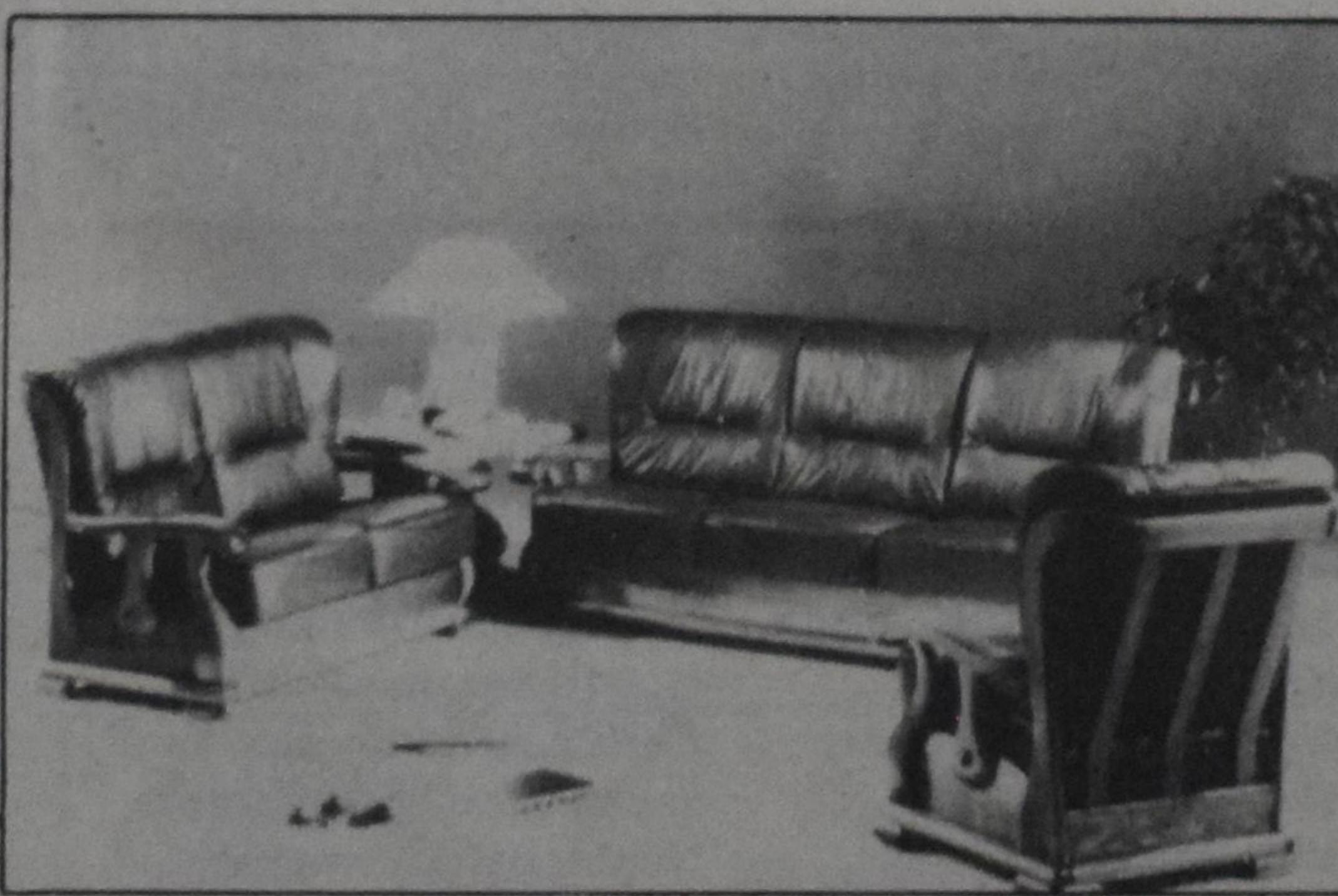
There are times in our lives when we need to come face to face with despair to jar us back to the reality of pain in our world. We can do this in many ways. Visiting someone who is terminally ill or sponsoring a Third World child are just a couple of ways to spur us on to face the hurting in our world. Reading a few chapters of some existential writer who captivates the stark reality of lives without hope is yet another way for us to remain sensitive to the needs of others. Though we cannot deny the fact that some pain just does not make any sense at all from our perspective, a powerful memory of pain can help make our Christianity as full as it ought to be.

Dean McRae is a member of Zion Christian Reformed Church in Oshawa, Ont.

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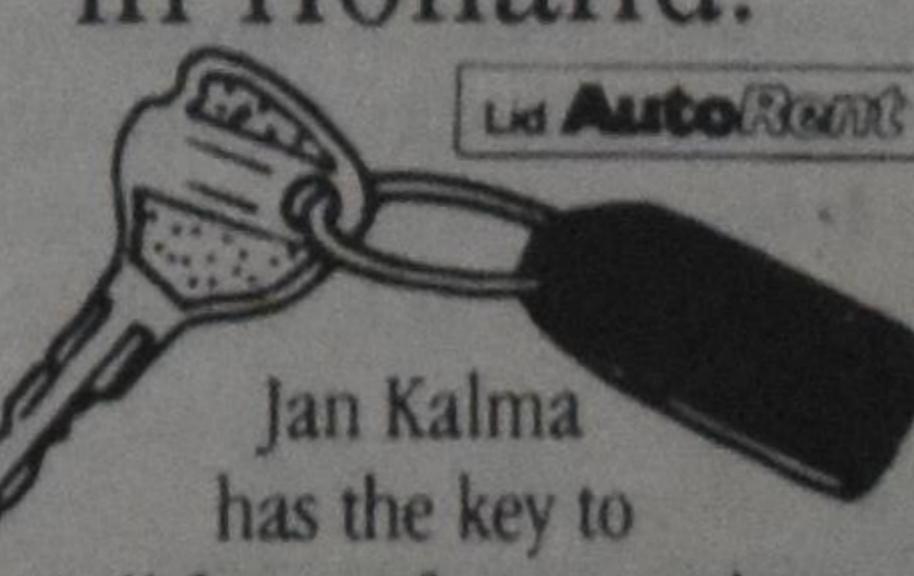
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History

Remembering a Canadian political assassination

Marcus Van Steen

(Canadian Scene) — Canada has a history as a peaceable country, but the nation was barely a year old when one of its founding fathers was assassinated. Thomas D'Arcy McGee, one of the statesmen who took part in the negotiations to create a united Canada, was shot in Ottawa on Apr. 7, 1868.

McGee was a colourful figure, a romantic poet, a passionate democrat and an Irish patriot. His speeches and writing had a profound influence on Canada's early history.

Born in Ireland in 1825, McGee went to the United States at the age of 17. He worked for a newspaper in Boston, where he was shocked by the harsh treatment of Irish immigrants. He returned to Ireland where he became editor of a radical newspaper. This brought him to the attention of the authorities and after a minor uprising in 1848 he decided to flee the country.

Back in the United States, he worked as a journalist in New York. There, he earned the enmity of a militant Irish-American organization called the Fenian Brotherhood for saying that Irish immigrants were better treated under British law in Canada than they were in the United States.

McGee proved his point by moving to Montreal in 1857, still working as an outspoken newspaperman. Before long he was elected to the House of Assembly and within a year was appointed to the cabinet of John A. Macdonald and George Etienne Cartier. Canada at this time consisted of only two provinces, Canada East (now Quebec) and Canada West (Ontario).

Wanted united colonies

McGee was an ardent advocate of uniting all the British colonies in North America into one nation, saying this would be the proper response to those Americans who preached that America's destiny was to rule all the land north to the Pole. The Fenian Brotherhood was among the shillest advocates of American expansionism, and frequently organized small armed incursions across the Niagara River into southern Ontario.

McGee was a delegate to the Charlottetown and Quebec conferences which hammered out the framework of a united Canada, and he was elected to the first Canadian parliament in 1867. He was instrumental in preventing the formation of a Fenian organization in Montreal, and in several famous speeches he urged that



Photo: Canada, a Visual History
Thomas D'Arcy McGee (circled and inset) in Quebec attending one of the confederation conferences.

Canada's destiny was to remain part of the British Empire.

All of this angered the Fenian Brotherhood. One young man, a tailor's helper in Montreal named Patrick Whelan, was so inflamed that he bought a pistol and travelled to Ottawa. He watched McGee at a late night sitting of the House of Commons and then

followed him home. As McGee mounted the steps to the door, Whelan rushed up behind him and shot him in the head at close range.

Six days later Whelan was arrested and charged with murder. He was found guilty, and after appeals that lasted almost a year, he was hanged on Feb. 11, 1869.

There are statues of McGee on Parliament Hill in Ottawa and in Montreal. Even though McGee said on several occasions that his greatest wish was to be remembered in Ireland, there is nothing in that country that pays tribute to his memory. Even the poetry he wrote about Ireland is unknown there.

Church could be key in Panama

Robert VanderVennen

TORONTO — The Catholic Church might have a pivotal role in negotiating an end to the impasse that now exists in Panama between the military regime of Gen. Manuel Antonio Noriega and his opposition, writes Clara Gernami in *The Christian Science Monitor*.

Heads of four neighbouring Latin American nations have recently called on Panamanian Archbishop Marcos McGrath to conduct talks between the government and the opposition for Noriega's "honourable" departure. There seem to be few other peaceful initiatives left in this deeply troubled country.

The Catholic Church in Panama has historically not been very progressive or active in public affairs, unlike the church in other Latin American countries. The church has been quite conservative and has catered to the wealthy and powerful business elite. Therefore, it does not have high credibility with the opposition, nor with the government.

Yet, opposition leaders say they have supported the idea of church mediation already a

year ago when it quietly offered its help. The poorer people question the church's neutrality, however, since the church has not shown much of a social conscience nor has been very progressive.

One problem is that many of the priests are not Panamanian citizens and if they became socially and politically active the government could quickly send them out of the country. Archbishop McGrath himself does not have high credibility because, although born in Panama, he is the son of an American and has the public image of being a "weak Anglo Saxon."

However, each Sunday in the Cristo Rey Church in Panama City the parishioners applaud Father Xavier Villaneuva's vigorous chastisement of the government, and after the service they spill out into the streets with stacks of political handbills. The church is one of the few remaining outlets for public protest.

The church in Panama will clearly not take the leading role in public justice that the church in the Philippines has taken, but it may be one of the last hopes in the existing vacuum to try to bring peace out of chaos.

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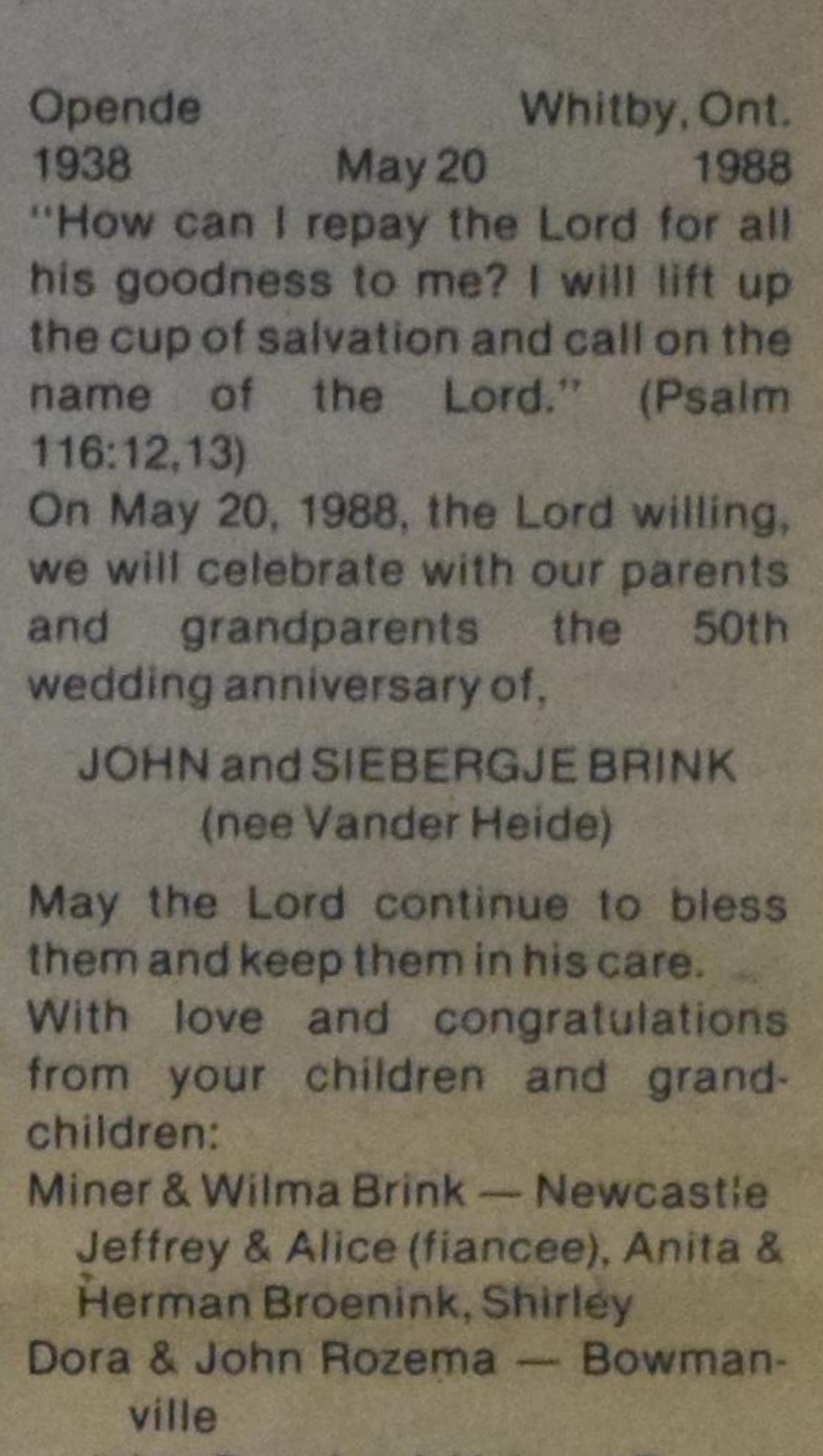
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<h3>Thanks</h3> <p>VANDEKUYT: We thank our God for relatives and friends who prayed and supported us during our Dad's illness and death. We truly experienced the communion of the saints. Praise God! The VandeKuyt children.</p>	<p>Nieuwendijk Jordan Station 1938 May 20 1988 "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." (Psalm 32:8) With joy and thanksgiving to our Lord, we are happy to announce the 50th anniversary of our parents, grandparents and great-grandparents.</p> <p>JOHN and ANTONETTA BRANDERHORST (nee Heystek)</p> <p>We pray that the Lord will continue to bless them and keep them in his care.</p> <p>Congratulations and best wishes from your children, grandchildren and great-grandchildren:</p> <p>Theresa & Jack Van Roon — Grimsby, Ont. Rick & Liz Van Roon, Carol & Don Buma, Robert</p> <p>Kees & Maureen Branderhorst — Kanata, Ont.</p> <p>Daryl</p> <p>Hans & Mary Branderhorst — Jordan Station, Ont. John, Jo-Ann</p> <p>Jennie Thomson — Barrie, Ont. Rachel, Wayne</p> <p>You are invited to an open house on Saturday, May 21, from 2-4 p.m., at Trinity Chr. Ref. Church, 99 Scott St., St. Catharines. Best wishes only. Home address: Maple Ave., Jordan Station, ON L0R 1S0</p>	<p>POSTMA-DEVRIES: Mr. and Mrs. Bill (Wiebe) Postma of St. Catharines, Ont., are pleased to announce the forthcoming marriage of their daughter JANET ROSALIE to WILLIAM PETER, son of Mr. and Mrs. Peter DeVries of St. Catharines, Ont. The ceremony will take place, D.V., on May 28, 1988, at 2 p.m., in Covenant Chr. Ref. Church, St. Catharines, Ont. Pastor Dan Tigchelaar officiating. Future address: 818 Ivnerhouse Dr., Mississauga, ON L5J 2X8</p>	<p>Lisse Brampton Ontario 1938 May 4 1988 We praise the Lord for blessing our parents and grandparents with 50 years of marriage and trust that He will continue to provide and care for them and enrich our lives through them.</p> <p>PETER and SUZANNA DEKOTER (nee Imanse)</p> <p>Congratulations and love from your children and grandchildren: Larry and Willy DeKoter Rodney, David, Kenneth — London, Ont.</p> <p>Tony and Mary DeKoter Jeffery, Susan, Janis — St. Thomas, Ont.</p> <p>Case and Gremar Van Wyk Stephen, Christina, Rebecca — Grand Rapids, Mich.</p> <p>Address: 7900 McLaughlin Rd. S. Apt. C-307, Brampton, Ont. L6V 3N2</p>	<p>Vlagtwedde Sarnia 1938 May 21 1988 With thanks to God, our family hopes to celebrate the 50th anniversary of our parents and grandparents,</p> <p>THEUNIS and JANNA BRAAKSMA (nee Hazelhoff)</p> <p>We pray that the Lord may continue to bless them and keep them in his care for many years to come.</p> <p>Love from their daughter, son-in-law and grandchildren: Ann & Albert van de Wetering Tracey & Larry (engaged), Cindy, Kristie Open house at Pineview Home from 3-5 p.m. Best wishes only. Home address: 1310 Exmouth St., Apt. 114, Sarnia, ON N7S 3X9</p>
<h3>Birthdays</h3> <p>Joure Hamilton 1908 May 22 1988 It is with joy that we hope to celebrate the 80th birthday of our mother,</p> <p>GRACE WITVOET We thank God that He has stood by Mom during and after she brought her seven children to Canada 38 years ago. We hereby testify that the Lord's word is true when He said: "A defender of widows is God in his holy dwelling." (Psalm 68:5)</p> <p>George & Penny Witvoet, Oshawa Lowell & Nell Witvoet, St. Catharines Thelma & Tom Reitsma, Hamilton Bert & Alice Witvoet, St. Catharines Rini & Herman Koops, London Nell & Kees Vanturennout, Dundas Fred & Anne Witvoet, Hamilton 21 grandchildren and one great-grandchild.</p> <p>Open house at Immanuel Chr. Ref. Church, 61 Mohawk West, Hamilton, Sunday, May 22 from 2 to 4 p.m. Best wishes only. Home address: #302, 40 Mohawk Rd. E., Hamilton, ON L9A 2G7</p>	<p>LINKER-HEUVING: Mr. and Mrs. Klaas Linker and Mr. and Mrs. Frans Heuvings are happy to announce the forthcoming marriage of their children, MELINDA and HENRY, the Lord willing, on June 4, 1988, at 3:00 p.m. in the Bethel Chr. Ref. Church, London, Ont. Future address: 305-767 Second St., London, ON N5V 3C4</p>	<p>POT-HOEKSTRA: Mr. and Mrs. Gerrit Pot of St. Anns, Ont., and Mr. and Mrs. Richard Hoekstra of Dunnville, Ont., are pleased to announce the marriage of their children, JOANNE ALICE and PETER JACK. Under God's care, this celebration of love and exchanging of vows will be held on Saturday, May 14, 1988, at 5 p.m. The ceremony will be officiated by the Rev. H. Vanderbeek of Edmonton in the Smithville Chr. Ref. Church. Joanne and Peter's future address: R.R.#2, St. Anns, ON L0R 1Y0</p>	<p>PRANGER-DYKSTRA: We, the parents, Hugh and Patsy Pranger and Simon and Clara Dykstra, are happy to announce the marriage of our children, ELAINE and CALVIN. The ceremony will take place, the Lord willing, on Friday, May 20, 1988, at 6:30 p.m., in the East Strathroy Chr. Ref. Church. Rev. Johan Tangelander officiating. Future address: 23 Kittridge St. E., Strathroy, ON N7G 2A9</p>	<p>An ad in Calvinist Contact gets results!</p>
<h3>Births</h3> <p>DEWEGER: "For of such is the Kingdom of God." (Mark 10:14) Our heavenly Father has entrusted to us yet another of his precious gifts ... JORDAN WILLIAM joined our family on Apr. 12, 1988, weighing 9 lbs. 7 oz. Joyfully received by Ron and Doreen DeWeger and brother Adam. Jordan is the 14th grandchild for Bill and Dorothy Smids of Sarnia and the ninth grandchild for Joop and Nellie Hildering of London. Home address: 5 Paddon St., St. Thomas, ON N5R 5S8</p>	<h3>Miscellaneous</h3> <p>Evangelistic materials in Arabic. Also, a handbook in English, <i>The Bible & Islam</i> (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p>	<p>Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p>	<h3>Accommodations</h3> <p>Bed & Breakfast Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p>	<p>Marriages</p> <p>VANDERHOEK-KUNST: Ted and Willie VanderHoek are happy to announce the marriage of their only daughter MARGARET FAYE to FREDERICK CLIFFORD Kunst. The ceremony took place Apr. 30, 1988, at 2:30 p.m., in the First Chr. Ref. Church, Langley, B.C. 1 John 4:11,12. Address: 20056 - 42nd Ave., Langley, B.C. V3A 3A5</p>
<p>Why not place your ad in Calvinist Contact?</p>				

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
Zuidwolde Dr. 1943 May 7 1988 "A threefold cord is not quickly broken." (Eccl. 4:12b) With joy and thankfulness to our Lord, we are happy to announce the 45th wedding anniversary of our parents and grandparents, JACOB and JACOBA BATTERINK (nee Batterink)	We praise the Lord for blessing our parents and grandparents on May 13, 1988. ALLE and PIETJE DE JAGER (nee Andringa) with 40 years of marriage and trust that He will continue to provide and care for them in the years to come. Congratulations Mem and Heit, Grandma and Grandpa. Ann & Steve Krezanowski — Courtice Stephen, Brandon Dina & Glenn Ball — Port Perry Michelle, Julie Jan & Chris de Jager — Bowmanville Jesse, Jill, Matthew Joan & Rick Plantinga — Hamilton Home address: R.R.#1, Bowmanville, ON L1C 3K2	Leidendorp 1933 May 11 1988 "The Lord will keep you from all harm, He will watch over your life. The Lord will watch over your coming and going both now and forever more." (Psalm 121:7-8) With joy and thanks to our Lord, we as children, grandchildren and great-grandchildren will celebrate with our parents and grandparents their 55th wedding anniversary.	1963 May 11 1988 PETER and ANNE LANGENDOEN (nee Dekker) "The Lord is my shepherd, I shall not want." (Ps. 23:1) With joy and thankfulness for the many years the Lord has given them, we wish to announce the 25th wedding anniversary of our parents, on May 10. Congratulations and love from: Mark & Tanya; Kira Doug Stan & Marlene (fiancee) Ken Ben Marg Home address: 66 Duncan Dr., St. Catharines, ON L2N 3P4	We rejoice that we could celebrate with our parents, ORVAL and ANN OKKEMA their 35th wedding anniversary, on Apr. 22, 1988. It is our hope and prayer that they will continue to experience God's loving care and guidance in their life together for many years to come, to the glory of God. With love from your children and grandchildren: Mark & Sue Doran, Brynn Tilda & Ed Kevin, Julianne, Steven, Arlene, Ray Home address: R.R.#1, Moorefield, ON N0G 2K0
Woodstock Ont. 1948 May 7 1988 "A threefold cord is not quickly broken." (Eccl. 4:12b) With joy and thankfulness to our Lord, we are happy to announce the 45th wedding anniversary of our parents and grandparents, JACOB and JACOBA BATTERINK (nee Batterink)	We thank our faithful God and Father for the many years that He has given you together. With love and congratulations from your children and grandchildren: Hank & Aly Batterink — Chatham Marcia, Cinthia, Daniel, Steven, Kenneth Robert & Joanne Van Schepen — Owen Sound Michelle, Michael, Christopher John & Jane Batterink — Port Perry Laura, Celine John & Louise De Boer — Owen Sound Jason, Darryl, Marlisa, Mathew, Rochelle Best wishes only. Home address: 753 Parkinson Rd., Woodstock, ON N4S 2P1	GEORGE and CATHERINE MECHELSE (nee de Koning) We praise God that He has been with them in the past and pray that He will continue to bless them in the future.	1963 May 12 1988 JOHN and GRACE KOOIKER (nee Karsten) "In his heart a man plans his course, but the Lord determines his steps." (Proverbs 16:9) We are happy to announce the 40th wedding anniversary of our parents. May God continue to bless and care for them in the years ahead.	With love from their children: Ann & Henry Vander Scheer — Vineland Station Catherine & Jake Dirk & Hilda Mechelse — Beamsville Cathy, George, Derrick, Michael Audrey & Herman Rustenburg — Grimsby Paul, Christen & Henry, Kevin, Glenda & Rob Tina & Paul Van Vliet — Niagara Falls Connie, Bill & Audrey Ron Mechelse — Winona Sheldon George & Willy Mechelse — Beamsville Jim, Mark Nancy & Henry Bartels — Ancaster Wayne, Shana, Geoffrey, Sarah and four great-grandchildren. Open house will be held on May 14, from 2-4 p.m., in the fellowship hall at the Mountainview Chr. Ref. Church, Grimsby. Home address: Lincoln Ave. N., R.R.#3, Beamsville, ON L0R 1B0
Emmen, Drente Brampton, Ont. 1938 May 24 1988 With praise and glory to our heavenly Father, we thank the Lord that our parents, RALPH and JOHANNA BOUWERS (nee Askes) may celebrate 50 years of marriage. We, your children, thank you for the love you have given us. It is our prayer that God will continue to bless and keep you in the years to come. Eda & Jake Steringa — Brampton Harmony & Ron (boyfriend), Doug, Mark & Donia (girlfriend), Carol Ann Jennie & Fred Geerlinks — Brampton John & Trish (fiancee), Robert, Dwayne Henk & Fran Bouwers — Brampton Ron & Audrey (fiancee), Jeff, Debra, Christie Dick & Betty Bouwers — Wingham Charlotte, Kim, Karen John & Marlene Bouwers — Mt. Forest Emily Open house will be held at Holland Christian Homes on Tuesday, May 24, 1988, from 2-4 p.m. Best wishes only. Mailing address: Ralph and Johanna Bouwers, 7900 McLaughlin Rd. South, Apt. #102, Brampton, ON L6V 3N2	With love from their children and grandchildren: John & Jenny Otto, Cindy Ralph & Joanne Janelle, Kurtis Bill & Annie Jeffrey, Kevin, Darryl Gerald & Geraldine Melinda, Bryan, Steven Julian & Melinda Amanda, Jesse Home address: 29 Carelton Rd. W., Lethbridge, AB T1K 3X4	1963 May 17 1988 GEURT and IDA KROESBERGEN (nee Vander Heide) The Lord has richly blessed you in past years and it is our prayer that He will continue to bless you for many years to come.	1963 May 17 1988 "The fear of the Lord is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise." (Psalm 111:10) With thankfulness to God for his love and faithfulness we are happy to announce the 25th wedding anniversary of our parents,	Congratulations to Jacob and Nel Vandenberg (nee Van Leeuwen) who will celebrate their 50th wedding anniversary, D.V., on May 18, 1988.
Balk Port Perry 1948 May 12 1988 With joy and thanksgiving to God, we wish to announce the 40th wedding anniversary of our parents and grandparents, ANDREW and RUTH DEMMER	The Lord has guided them through many rough times as well as blessed them with many joyful memories. We thank the Lord for their care, their direction, and for the many years we have been allowed to enjoy with them. May the Lord continue to bless them for years to come. Marten & Rita Demmer Mark, Daniel, Matthew William & Jackie Demmer Kay & Frank Casselman Andy Demmer Jr. Melanie, Jeffrey, Crystal Louise Demmer Gerald & Marcia Demmer Rita & John Vandergaast Helen Demmer An open house will be held in their honour at the Hope Chr. Ref. Church, Port Perry, Ont., on May 14, 1988, from 2:30 p.m. to 5:00 p.m. Best wishes only, please. Home address: R.R.#2, Port Perry, ON L0B 1N0	Dorothy & Adrian Salverda — Clinton, Ont. Rita Kroesbergen — Clinton, Ont. John & Christine Kroesbergen — Chatham, Ont. Christy, Jonathon, Miranda Trudy Kroesbergen — Ailsa Craig, Ont. Marvin Kroesbergen & Josephine Sampsonius (girlfriend) — Ailsa Craig, Ont.	JOHN and DORA ROZEMA (nee Brink) With love and congratulations from your children:	Owen Sound Clifford 1963 May 18 1988 The Lord willing, on May 10, 1988, our parents, GEERT and ZWAANIE TERSTEEGE (nee Van Schepen) hope to celebrate their 25th wedding anniversary. Congratulations from their children: John Douglas & Helena Ronald & Judy Sandra & Dale Crandall Marvin Bruce Come join us in celebrating both Brink and Rozema's anniversaries at an open house May 21, from 2-5 p.m., at Knox Chr. School, Bowmanville. Best wishes only. Home address: R.R.#1, Bowmanville, ON L1C 3K2
1963 May 18 1988 "Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, praise his name; proclaim his salvation day after day." (Psalm 96:1,2) With praise and thanksgiving to our heavenly Father, who made all things well during these years for both of you, we would like to celebrate with our parents,	BAS and TRUDY SLAPPENDEL (nee Wouda) We give praise and thanks to our heavenly Father for blessing our parents and grandparents with 35 years of marriage. It is our prayer that the Lord will continue to keep you in his love and care and that He may bless you with many more years together.	1963 May 18 1988 EGBERT and CLARA VANDERMEER (nee Admiral) We give praise and thanks to our heavenly Father for blessing our parents and grandparents with 35 years of marriage. It is our prayer that the Lord will continue to keep you in his love and care and that He may bless you with many more years together.	1953 May 1 1988 "Jesus also was invited to the marriage." (John 2:2)	Ryswyk, ZH Caistor Centre 1938 May 18 1988 With joy and thanksgiving to our Lord, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents, JACOB and NEL VANDENBERG (nee Van Leeuwen) It is our prayer that the Lord will bless them and keep them in his care.
1963 May 18 1988 "Thank you Dad and Mom for the love and support you have given us. May God grant you both many more years and continue to bless and keep you in his care." With love from your children: Ed & Jacqueline Slappendel Jim & Bernice Slappendel Kathy & Tim Van Hoffen (fiance) Elaine Home address: 1361 Maple St., R.R.#4, Fenwick, ON L0S 1C0	With love from all friends and family of Pop and Mom to join us in celebrating with them on Saturday, May 7, 1988, D.V., at Strathroy East Chr. Ref. Church. Open house will be from 2 to 4 p.m. Home address: R.R.#1, Ailsa Craig, ON N0M 1AO	BAS and TRUDY SLAPPENDEL (nee Wouda) their 25th anniversary. Thank you Dad and Mom for the love and support you have given us. May God grant you both many more years and continue to bless and keep you in his care.	1963 May 18 1988 "Praise be to the Lord who granted our parents 50 years of marriage together. May the Lord bless them on this very special day. Their proud children and grandchildren. Home address: 4237 Sardis St., Burnaby, B.C. V5H 1K6; phone: 433-0669	1938 May 19 1988 RALPH and HILDA WESTRA (nee Tabak) Praise be to the Lord who granted our parents 50 years of marriage together. May the Lord bless them on this very special day. Their proud children and grandchildren. Home address: 14908 Niagara River Pkwy., R.R.#1, Niagara-on-the-Lake, ON L0S 1J0
More anniversaries on next page.				



Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Obituaries
A black and white photograph of a man and a woman. The man is wearing a dark suit, white shirt, and tie. The woman is wearing a patterned dress and glasses. They are both smiling.	A black and white photograph of a man and a woman. The man is wearing a dark suit, white shirt, and tie. The woman is wearing a dark dress and glasses. They are both smiling.	A black and white photograph of a man and a woman. The man is wearing a light-colored shirt and a tie. The woman is wearing a light-colored dress and glasses. They are both smiling.	A black and white photograph of an elderly couple. The man is wearing a dark suit and tie. The woman is wearing a dark dress and glasses. They are both smiling.	<p>Psalm 23. On Apr. 18, 1988, the Lord called home his child, our beloved mother, daughter and sister,</p> <p>JOANNE GRIFFIOEN (nee Bergsma)</p> <p>who was in her 42nd year. Dear mother of Henry, Michael and Daryl. Daughter of Bouwe & Jantje Bergsma — Aylmer, Ont. Sister of: Evert & Fimke Bergsma — Crampton, Ont. Ted & Judy Bergsma — Calgary, Alta. Judy & Martin Poelman — Aylmer, Ont. Sylvia & Arnold Kikkert — Ingersoll, Ont. Ann & Steve Johnson — Ingersoll, Ont.</p> <p>The funeral service was held on Wednesday, Apr. 20, 1988, at Covenant Chr. Ref. Church in Woodstock, Ont. Pastor R. Ouwehand officiated.</p> <p>Correspondence address: Mr. and Mrs. B. Bergsma, 110 Caverly Rd., Aylmer West, ON N5H 2P4</p> <p>"My only comfort in life and death is that I am not my own, but belong with body and soul unto my faithful Saviour, Jesus Christ." (Lord's Day 1)</p> <p>On Apr. 9, 1988, our beloved sister, sister-in-law and aunt,</p> <p>TINA HOEKSTRA (nee Smids)</p> <p>was taken by the Lord unto himself, after a lengthy illness, at the age of 52. Sadly missed by: Flora VanderVeen — Brampton, Ont. John VanderTil — Camlachie, Ont. Stan & Hillie Smids — Clearwater, Ont. Grace Counsell — Chatham, Ont. Ralph & Tinie Smids — Chatham, Ont. Gretchen & Joe VanderVinne — Pickering, Ont. Nieces and nephews. A sister Sally and a brother John predeceased. We pray that the Lord will strengthen her husband Ted, the children and grandchildren.</p> <p>On Apr. 17, 1988, after a lengthy illness,</p> <p>VINCENT STRUYK</p> <p>was called home by our faithful heavenly Father, in his 82nd year. Beloved husband of the late Maartje Leentje Struyk (Verhoeff). Loved father of: Marie & Jim Van Veen — Owen Sound Janny & Henk Bosklopper — Caledon East John & Carol Struyk — North Bay Elisabeth & Dirk Vander Ploeg — Kemble Len & Riza Struyk — Orangeville and families Brother of Jacob Struyk — The Netherlands Psalm 121.</p>
A black and white photograph of a man and a woman. The man is wearing a dark suit, white shirt, and tie. The woman is wearing a patterned dress and glasses. They are both smiling.	A black and white photograph of a man and a woman. The man is wearing a light-colored shirt and a tie. The woman is wearing a light-colored dress and glasses. They are both smiling.	A black and white photograph of a man and a woman. The man is wearing a light-colored shirt and a tie. The woman is wearing a light-colored dress and glasses. They are both smiling.	A black and white photograph of an elderly couple. The man is wearing a dark suit and tie. The woman is wearing a dark dress and glasses. They are both smiling.	<p>Congratulations to Jan and Aafke van der Boon (nee Sterringa) who will celebrate their 50th wedding anniversary, D.V., on May 19, 1988.</p> <p>Damwoude, Friesland 1938 May 19 1988 With joy and thanksgiving to God for his unfailing love, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>JAN and AAFKE VAN DER BOON (nee Sterringa)</p> <p>"De eeuwige God is u een woning en onder u zijn eeuwige armen." (Deut. 33:27) We thank the Lord for the love and care they have given us over the years and pray that He will continue to bless them and keep them near to him also in the years to come. With love and congratulations from: Hans & Alice Vander Boon — Smithers, B.C. Tracey, Jason, Angela Detty & Jacob Medemblik — Fergus, Ont. Terrance & Louie Medemblik, Angela & John Smylie (lan) Biennie & Bill op den Kelder — Oro, Ont. Ralph, Wendy & Pierre (fiance), Brian Jackie & Bill Taylor — Orillia, Ont. Janet & Real Drouin (Shayne), Harry, Juanita, David Henry & Kathie Vander Boon — Washago, Ont. John, Jodi, Jill Bonni (Yvonne) & John Yerex — Bowmanville, Ont. Derek, Laura Open house at the First Chr. Ref. Church, 50 Fittons Rd. W., Orillia, Ont., Saturday, May 21, 1988, D.V., 1:00-3:00 p.m. Home address: 17 Coldwater Rd., Apt. 408, Orillia, ON L3V 7C2</p> <p>Congratulations Mom and Dad, Grandma and Grandpa! On May 1, 1988, we celebrated the 25th wedding anniversary of our parents and grandparents,</p> <p>TED and WILLIE VANDERHOEK (nee Veenstra)</p> <p>We pray the Lord will continue to bless them in the years to come. With love from your family: Owen & Barb; Shane Steve & Jackie; Rachel Marg & Fred Ted Bryan Grant Home address: P.O. Box 79, Milner, B.C. V0X 1T0</p> <p>Buitenpost 1933 May 11 1988 55 years</p> <p>DIRK and PATRICIA ZWART (nee Talstra)</p> <p>We give thanks and praise unto our Lord for keeping our parents in a bond of love and trust for these 55 years of marriage. We hope to celebrate this special day with our parents, grandparents and great-grandparents. With love: Andrew Zwart — Grandville, MI Lorraine & Walter Vos — Kingston, Ont. Mary & Francis DeVries — Welland, Ont. Shirley & David Witt — Holland, MI Dorothy & William Bruins — Campbellford, Ont. Abel & Caroline Zwart — Oshawa, Ont. Thomas Zwart — Welland, Ont. Gerald & Grace Zwart — Carrying Place, Ont. Thelma & Raymond Bouma — Belleville, Ont. Trudy & Jake Berga — Cobourg, Ont. 34 grandchildren, six great-grandchildren. Home address: 95 Orchard Dr., Belleville, ON K8P 2K7</p> <p>Buitenkanaal, The Netherlands 1933 May 22 1988 With thankfulness to God for his love and faithfulness, we are happy to announce the 55th wedding anniversary of our parents and grandparents,</p> <p>BERNARD and ANNA R. VOS (nee Nieboer)</p> <p>We pray that God will continue to bless them and keep them in his care. With love from your children, grandchildren and great-grandchildren: John W. & Berna Vos — High River, Alta. Sharon, Walter & Joanne Mohrmann (Shane, Shantel), Barry, Barbara, David Gerrit & Irene Dooge — Calgary, Alta. Wendy, Franklin, Carolyn Home address: 4929-56 Ave., Taber, AB T0K 2G0</p> <p>Kollumerzaag 1948 May 13 1988 Congratulations to our parents and grandparents,</p> <p>GEERT and LUTSKE VAN DER PLOEG (nee De Graaf)</p> <p>on their 40th wedding anniversary. From their children and 11 grandchildren: Florence & Peter Jesshope Danny & Shirley Van der Ploeg Yerry & Janet Van der Ploeg Dick Van der Ploeg Frank Van der Ploeg Jane & Jim Deagle Mary Van der Ploeg & Rick (fiance) We wish you many more years in good health. Home address: 100 Glen Hill Dr. S., Apt. 607, Whitby, ON L1N 8R4</p> <p>With joy and thanksgiving to our Lord, we are happy to celebrate on May 20, 1988, the 25th wedding anniversary of our parents and grandparents,</p> <p>HERMAN and SHIRLEY VEURTJES (nee Broekstra)</p> <p>Congratulations and love from: Veronica & John Van Meggelen Shannon John Veurtjes Open house reception on Saturday, May 21, 1988, 2-5 p.m., in the First Chr. Ref. Church of Toronto, 63-67 Taunton Rd. Home address: 9 Van Camp Place, Weston, ON M9R 2N2</p> <p>Huis te huur in Baarn, Utrecht, wegens vacante in Canada, June 24 - Aug. 11, Bel Mrs. de Harder in Holland, 011-31-2154-20237 van 12:00-6:00 uurn.m., Canadese tijd.</p>
Vacations	Vacations	For Sale	For Rent	Personals
<p>SANDY BAY COTTAGES RICE LAKE <i>Come join us!</i></p> <p>Discount packages for May, June, Sept. and Oct. include accommodation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.</p> <p>15 modern housekeeping units, fully equipped. Ten newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.</p> <p>Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, activities for all ages, rec. hall, store, boats, motors, bait and licences.</p> <p>Write or phone for our brochure and newsletter</p> <p>ART & SUE BREEZE R.R.#1 Hastings, Ontario K0L 1Y0 705-696-2951</p>				
<p>The Bible and Islam by Rev. Bassam Madany \$4.95 Canada / \$3.95 U.S. How to relate the gospel relevantly to the Muslim heart and mind. Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>				

Obituaries	Help Wanted	Help Wanted	Help Wanted	Help Wanted
<p>Obituaries</p> <p>On Apr. 18, 1988, it pleased the Lord to take unto himself our beloved mother, grandmother and great-grandmother.</p> <p>JOUKJE (Joyce) VANDERSCHAAF (nee Vander Meulen)</p> <p>She died at the age of 78. She was the wife of the late Pieter Vander Schaaf.</p> <p>2 Timothy 4:7,8.</p> <p>Albert & Florence Buisman — Brampton, Ont.</p> <p>Stan & Alice Vander Meulen — Abbotsford, B.C.</p> <p>Joe & Ann Vander Schaaf — Brampton, Ont.</p> <p>Klaas & Anna DeRooy — Churchville, Ont.</p> <p>John & Gerda Vander Schaaf — Brampton, Ont.</p> <p>Jim & Linda Vander Schaaf — Grand Rapids, Mich.</p> <p>George & Mary Vander Schaaf — Waterloo, Ont.</p> <p>Andy & Theresa Vander Meulen — Barrie, Ont.</p> <p>Bob & Pat Marsh — Waterloo, Ont.</p> <p>Tim & Nancy Forman — Lawrence, Kansas</p> <p>Brian & Margaret Maan — Newmarket, Ont.</p> <p>38 grandchildren, 19 great-grandchildren.</p> <p>Address: c/o A. Buisman, R.R.2, Brampton, ON L6V 1A1</p>	<p>Help Wanted</p> <p>Help wanted on dairy farm. An opportunity for a reliable self-motivated family or person to run modern dairy farm; 40-50 purebred Holstein milk cows. Must have experience with dairy herd management. Modern buildings and house. The successful candidate will have opportunity to build up his own herd. For info. call Drumbo (519) 463-5502.</p>	<p>Help Wanted</p> <p>Greenhouse workers needed for carnation-growing operation in Beamsville area. Experience not essential. Please call: Renkema Florist Ltd., (416) 563-8961.</p> <p>Construction workers wanted. Starting a framing crew. Need workers. Experience is essential. Wages based on experience. Call 892-8492 for interview. Ask for Larry.</p>	<p>Help Wanted</p> <p>Immanuel Christian Reformed Church</p> <p>a dynamic, growing, urban congregation in Hamilton, Ont., invites applications from ordained persons for a possible half-time PASTORAL STAFF POSITION</p> <p><i>Direct inquiries to:</i></p> <p>Klaas Terpstra, c/o Immanuel Christian Reformed Church</p> <p>61 Mohawk Rd., W., Hamilton, Ont.</p> <p>Tel: (416) 383-0483</p>	<p>Help Wanted</p> <p>REDEEMER COLLEGE</p> <p>invites applications for a tenure-track position in BUSINESS (Marketing)</p> <p>which begins August 1, 1989</p> <p>Although teaching responsibilities will be primarily in the marketing area, ability to teach in at least one other area of business is required.</p> <p>Applicants holding a doctorate are preferred; those with an MBA who are presently pursuing or are interested in pursuing doctoral studies, and/or who have extensive relevant experience are encouraged to apply.</p> <p>Letters of application, <i>curriculum vitae</i>, transcripts and letters of reference should be sent to:</p> <p style="text-align: center;">Dr. Justin Cooper Vice-President (Academic) Redeemer College Ancaster, ON L9G 3N6</p> <p>Deadline: Until filled.</p>
<p>Vacations</p> <p>For rent in Bayfield, Ont., 2 cottages, everything included. Beautiful treed lot, close to lake. Each cottage holds 4 adults. \$300 per week each. Phone: (519) 565 2871, after 6.</p> <p>RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.</p> <p><i>Write or phone for brochure:</i> Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>Employment wanted</p> <p>Dutch woman, 26 years old, now working as a nanny, is looking to work in a Christian family with young children. Prefer to be within a one-hour distance from Hamilton. Able to start in July. Please call: (416) 627-9678.</p> <p>Experienced married herdsman would like permanent position on dairy farm. I would take an interest in your herd, as if it were my own. References available. 519-644-0879.</p>	<p>For Sale</p> <p>BUS FOR SALE</p> <p>1978 Ford 66 passenger schoolbus. Presently in service. Asking \$3,250. For further information, please contact: Bill Smedes (416) 828-7583, Peter Devisser 823-4647, Cor Mulder 824-3160, Mississauga, Ont.</p>	<p>Dordt College Agriculture Stewardship Center</p> <p>is seeking a person for the position of Dairy Herdsman</p> <p>Individuals with a 4-year college degree and experience are preferred. Persons with interest in educational service and with commitment to a biblical, Reformed world-and-life view are encouraged to apply.</p> <p>Send resume and inquiries to: Mr. Ronald Vos, Manager Agriculture Stewardship Center Dordt College Sioux Center, Iowa 51250</p> <p>Dordt College is an equal opportunity employer.</p>	<p>REDEEMER COLLEGE</p> <p>invites applications for a tenure-track position in RELIGION AND THEOLOGY</p> <p>which begins August 1, 1989</p> <p>A specialization in systematic theology or New Testament (including Greek) is preferred. An ability to teach courses in theological ethics and world religions is desirable.</p> <p>Applications should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the college and should hold or be working toward the completion of a doctoral degree.</p> <p>Letters of application, <i>curriculum vitae</i>, transcripts and letters of reference should be sent to:</p> <p style="text-align: center;">Dr. Justin Cooper Vice-President (Academic) Redeemer College Ancaster, ON L9G 3N6</p> <p>Deadline: Until filled.</p>
<p>Discover the Magic of Muskoka at friendly Falcon Lodge</p> <ul style="list-style-type: none"> modern clean apartments & chalets overlooking beautiful Lake Vernon fully-equipped kitchens cozy lounge with fireplace in the main lodge <p>April to June — excellent value</p> <p>\$48 per night double occupancy \$58 per night quad.</p> <p>Your hosts: Ton & Cathy Struyk Falcon Rd. Huntsville, ON P0A 1K0 (705) 789-2603</p>	<p>Come to beautiful Wasaga Beach and stay at ALTON LODGES</p> <p>Clean 1- & 2-bedroom housekeeping cottages, friendly family atmosphere, close to beach and river, 20% discount on weekly rates until June 18, 1988.</p> <p>For information write or phone for brochure to: Len & Rita Bette Alton Lodges R.R.#1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p>	<p>Teachers</p> <p>AYLMER: Immanuel Chr. School invites applications for a definite, part-time (40-60%) opening in the grades 4 through 8 area. Send letter of application and resume to: Andy Vander Ploeg, Principal, Immanuel Chr. School, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call: (519) 773-8476 (school); (519) 773-5009 (home).</p> <p>BRANDON, MB: Christian Heritage School invites applications for the school year 1988/89. This is a full-time position in a combined class of 1 and 2 or 3 and 4. Forward complete resume to: Mr. Albert Pries, Box 87, Alexander, MB R0K 0A0. For information call: (204) 752-2247.</p>	<p>Westminster Theological Seminary</p> <p>announces an opening in the Department of Practical Theology</p> <p>This is a full-time, tenure track position that begins July 1, 1989. Responsibilities include teaching M.Div., M.A.R., and graduate-level courses (14-16 semester hours per academic year), supervision of D.Min. projects, directing the continuing education program and various committee assignments. Applicants should have an earned doctoral degree in an area strongly supportive of teaching in homiletics and must show evidence of potential for scholarly writing and quality teaching. Pastoral experience is required. The Seminary welcomes applications from qualified minority candidates. Commitment to Reformed theology and Presbyterian church government, as shown by subscription to the Westminster Confession of Faith, is required. Salary will be commensurate with rank. Candidates are urged to apply immediately.</p> <p>Contact Dr. Samuel T. Logan, Academic Dean Westminster Theological Seminary Box 27009, Philadelphia, PA 19118</p>	<p>Classifieds and events on next page.</p>

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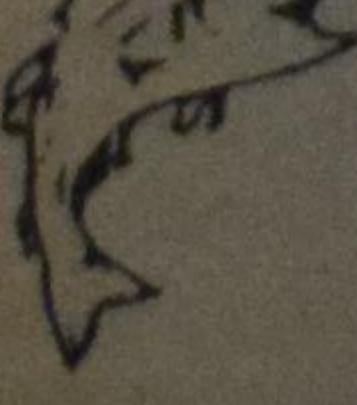
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EVINRUDE

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Classified/Events

Teachers	Teachers	Teachers	Events	Events
BURLINGTON: Trinity Chr. School has a definite opening for a half-time teaching position. Our need is in special education . Please send a resume to the principal, Trinity Chr. School, 650 Walker's Line, Burlington, ON L7N 2E7	NANAIMO, B.C.: Chr. School, on beautiful Vancouver Island, requires a teaching principal commencing September 1988, to serve grades K-9. Applicants with senior math and science qualifications preferred, and must be B.C. certified. Please direct inquiries to: Mr. P. Valkenier, 198 Holland Rd., Nanaimo, B.C. V9R 5K3. Tel: (604) 754-4512.	UTTERSON: Muskoka Chr. School requires a teacher for a combined Grade 3, 4 and 5 class, starting September 1988. Contact: Mr. Bill Fitch, Principal, P.O. Box 150, Utters, ON P0B 1M0. Phone 705-385-2847.	Dutch Service Reserve Sunday, May 15, 1988, 3 p.m. for a Special Dutch Service in the Ancaster Christian Reformed Church, Hwy. 53 East (east of Fiddler's Green Rd.) Ancaster, Ont. Come and join our senior members in worshipping our God in a language close to our hearts. We have room for 450 people, so bring a van load. • Coffee fellowship after the service. •	
DUNCAN, B.C.: Duncan Chr. School invites applications for a secondary math/computer science teaching position for the school year 1988/89. Please send letter of application and resume to: Mrs. Rose Bakker, Box 844, Duncan, B.C. V9L 3Y2 or phone: (604) 746-5537.	NEERLANDIA, Alta.: Neerlandia School, Alberta. Applications are invited for the following openings for the 88/89 school year. 1. a definite opening for a Grade 2 teacher and a possible opening in 2. special ed. — resource room for grades 1-6. Please send applications to both: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 and Dr. H. Treleaven, Superintendent, County of Barrhead, #11, Barrhead, AB T0G 0E0	Events		
DUNNVILLE: Dunnville Chr. School invites applications for a possible Grade 2 position and one for Grade 4/5 , both for the 1988/89 school year. Our thoughts go out to teachers with strength in music, French and physical education. Please write the principal, Mr. William R. Rang, c/o Dunnville Chr. School, R.R.#1, Dunnville, ON N1A 2W1	PORT PERRY: Scugog Chr. School invites applications for a Grade 3, 4, 5 position for September 1988. Contact Education Committee Secretary, Edith Kamminga, Prince Albert, ON L0B 1P0; (416) 985-2538.	Summer Job Market returns next week.	Eighth Annual Clinton 'Klompen Feest'	
GUELPH: John Calvin Chr. School, situated in a beautiful university setting, invites applications for a part-time Grade 7 & 8 principal's relief (40%). French and music are an asset. Send inquiries and applications to: Jake Friend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) or 836-6507 (home).	SARNIA: Lambton Chr. High School, 295 Essex St., Sarnia, ON N7T 4S3 invites applications for a science teacher. Please send applications and supporting documents to the Principal, Mr. Wayne Drost.	Church news	May 20-22, 1988 Clinton Community Park	
LINDSAY: Full-time French teacher needed for September 1988 for grades 1-8. Heritage Chr. School , 130 Colborne St., W., Lindsay, ON K9V 3T5. Gerald Brock, Principal (705) 324-8363.	WILLOWDALE: WILLOWDALE Chr. School invites applications for a 60% teaching position at the Grade 5/6 level . If you'd like to join a dynamic school which offers quality Christian education to the Metro Toronto area, please send your resume to: Mr. A. Ben Harsevoort, Principal, c/o 60 Hilda Ave., North York, ON M2M 1V5. Phone: (416) 222-1711 (school) or 665-3133 (home).			
MISSISSAUGA: John Knox Chr. School has a definite opening for a teaching position in a 5/6 combination classroom for September 1988. Please contact Lorna Keith, Principal (416) 822-8131 or Anne Veeneman, Education Committee, (416) 844-6454.				

Pacific Christian School Victoria, B.C.

offering an integrated Christian education to over 600 students on beautiful Vancouver Island, invites applications from teachers, certifiable in B.C., for the following secondary positions:

science (chemistry major)

Possible part-time opening in:
home economics

Contact:

Mr. John Messelink, Principal
654 Agnes St., Victoria, B.C. V8Z 2E6
Tel. (604) 479-4532

Thunder Bay Christian School

invites applications for a

teaching principal

(effective 1988/89 school term)

We are looking for a principal who can give leadership from a Christian perspective.

Thunder Bay Christian School is a fast-growing school with new facilities and an enrolment of 165 students from K-8. We offer an attractive compensation package with partial relocation expenses.

Thunder Bay provides excellent recreational and cultural activities with a population of 115,000 people, and a large supportive Christian school community.

Teaching positions for **primary and junior division** also required.

Send applications, resume and references to:

Selection Committee
c/o Thunder Bay Christian School
R.R.2, Arthur St. W., Thunder Bay, ON P7C 4V1
For further information, contact B. De Peuter:
(807) 622-2578 (eve.)

Timothy Christian School

of Williamsburg, Ontario

is having its

25th anniversary celebrations

from May 27 to 29, 1988

All former students, their parents, and former teachers are invited to a banquet and an evening of celebration on Friday, May 27. Tickets are \$10 per person. On Saturday an "Open House" has been planned as well as sports activities. On Sunday this anniversary will be remembered in the worship services.

For tickets and more information, contact:
Timothy Christian School
Williamsburg, ON Canada
K0C 2H0
613-535-2687

WELLINGSTONE CHRISTIAN HOME

A CHRISTIAN SENIOR CITIZENS HOME

1415 Upper Wellington Street
Hamilton, Ontario

(Next to Mount Hamilton Chr. Ref. Church)

OPEN HOUSE

Saturday, May 14, 1988
1 to 4 p.m.

The Mount Hamilton Christian Home Association invites all our tenants, supporters and friends to come to our open house.

Although the building is still under construction, we would like you to have the opportunity to see the building and to get a general idea how the home will be when it is finished.

For those still thinking about purchasing a life-long lease plan for a unit, please take this opportunity to see what we have to offer since there are still some units left.

Bring family and friends. Refreshments will be served. Hope to see you there.

For more details call Mrs. F. Smink at:
(416) 385-1949

Calendar of Events

May 6	Public information evening sponsored by the CHP, Lincoln Riding, at 8 p.m. in the Green Acres School, Stoney Creek , Ont. For info, call Harry (416) 563-8428 or Kathy (416) 662-3908.
May 7	Organ concert by Andre Knevel, at 8 p.m. in Chalmers United Church, Woodstock , Ont.
May 8	Spring Concert by the "Laudate Dominum Choir" at 8:15 p.m. in the Grace CRC, Chatham , Ont.
May 10	"Evangelische Omroep (EO)" presents an evening of music at 7:30 p.m. in the Heritage Hall, Holland Chr. Homes, Brampton , Ont. Free.
May 12	"Hollandse Dag" at 10 a.m. in the CRC, York , Ont. Speaker: Rev. J. Kuntz. For info, call (416) 768-3634.
May 13-14	Mike Turrigiano to lead seminars at Good Samaritan Community Church, Kitchener , Ont. For info, call (519) 648-2128.
May 14	Spring Concert by "The Ambassadors" at 8 p.m., First CRC, Hamilton , Ont.
May 15	Spring Concert by Christian Choir "New Life" at 8:30 p.m. in the Covenant CRC, St. Catharines , Ont.
May 13-15	Ontario Christian Singles Weekend, at Redeemer College, Ancaster , Ont. Theme: "Complete ... in Christ." Speaker: Rev. Ken Baker. Join us for workshops, fun and fellowship. Details to follow.
May 17	Spring Concert by "The Ambassadors" at 8 p.m. in the Ingersoll CRC.
May 18	RCBPA Hamilton chapter breakfast meeting at the Holiday Inn, Burlington , Ont. Speaker: Mr. Henry Sieders. Reservations required. Call (416) 524-1203.
May 21	Fifth Annual Bedding Plant Sale and Family Breakfast starting 8 a.m. at the Sarnia Chr. School, Exmouth & Pontiac, Clearwater , Ont. Proceeds to SCS mortgage, sponsored by SCS's The King's Workers.
May 20-22	8th Annual Clinton Klompenfeest . Plan to attend now! Is the RCMP Musical Ride coming?
May 20-23	All Ontario Y.C. Convention at University of Western Ontario, London , Ont. Price: \$119-\$129. Late registration fee after Feb. 15 of \$15. Contact your league secretary.
May 28	Back to God Hour Rally at 7:30 p.m. at the Elmwood Mennonite Brethren Church, 145 Henderson Hwy., Winnipeg , Man. Speaker: Rev. B. Madany on "The Religious and Political Challenge of Islam."
May 28	Come to the ABC Sale at Shalom Manor, Grimsby , Ont., from 9 a.m. to 1 p.m. Authentic Dutch market flavour, Dutch food, crafts, gifts, plants, etc. Gezellig! Don't miss it!
May 29	Spring Concert by the "Laudate Dominum Choir" at 8:15 p.m. in the United Church, Dresden , Ont.
June 3	Sixth Annual Spring Concert by the "Mountainview Singers" at 8 p.m. in Mountainview CRC, Grimsby , Ont. For tickets call (416) 563-7493 or 945-8008.
June 3-5	Calgary Christian Schools 25th Anniversary Celebrations. For info. call: (403) 242-2896.
June 8	Hollandse Dag om 10 uur in Moorefield Park . Spreker: Ds. J.P. Drost. Samenzang, muziek, voordrachten, koffie en koek. Lunch meenemen.
June 11	100-year Anniversary and Reunion of Christian School, Sauwerd, The Netherlands . For info, write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl. 35,-.)
June 18	15th Annual Grunneiger Picnic, from 10 a.m. at Grand River Conservation Area, Rockwood , Ont. (on Hwy. 7 between Guelph and Acton).
June 22	RCBPA All-Ontario Golf Tournament to be held in Ancaster , Ont., followed by a BBQ. Pre-registration is essential. Call (416) 524-1203.

Advertising Deadlines

Dated	Mailed	2-column ad deadline	Classified deadlines
Fri. May 13	Tues. May 10	Wed. May 4-8:30a.m.	Thurs. May 5-8:30a.m.
Fri. May 20	Tues. May 17	Wed. May 11-8:30a.m.	Thurs. May 12-8:30a.m.
Fri. May 27	Tues. May 24	Wed. May 18-8:30a.m.	Thurs. May 19-8:30a.m.

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10th anniversary

"The fear of the Lord is the beginning of wisdom."
(Prov. 1:7)

Praise be to God!

Come celebrate with us!

June 3, Victoria Hall, Cobourg
Dinner - 6:30 p.m. Tickets: \$15.00
Program - 8:00 p.m. Rev. Wildeboer, speaker
Thank you to all who have supported us in the past.

Contact: Jackie Brinkman, 349-2226
or Northumberland Christian School, 372-8766

Crossword puzzle
returns
next week.

1988
Coffee Break Convention

July 27-29, 1988

Calvin College Campus

Grand Rapids, Michigan

Growing
In God's Riches

Featured Speaker
Dr. Roberta Hestenes

President, Eastern College
St. Davids, PA

Coffee Break leaders, assistants, Story Hour personnel, and all workers in supportive roles will want to be there!

Contact:
Carolyn Van Zee
1731 Clearbrook S.E.
Grand Rapids, MI 49508
(616) 241-6272
or
Jan Venema
7146 Linden S.E.
Grand Rapids, MI 49508
(616) 455-0108

Registration dates
March 1-May 16

The First Christian Reformed Church

of

Kitchener, Ontario, Canada

will be celebrating its

40th anniversary

with a dinner to be held

June 25, 1988, at 6:30 p.m.

Anniversary services will also be conducted

Sunday, June 26, 1988, at 10:00 a.m. and 7:00 p.m.

Led by Rev. J. Kuntz and Rev. P. Breedveld

Tickets for the dinner are available till June 10, 1988, from either

Mrs. Stien Nusselder

1257 Ottawa St. S., Kitchener, N2E 1L9; (519) 745-8231

or Mrs. Dorothy Olthoff

31 Cartier Drive, Kitchener, N2E 1E3; (519) 742-5352

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Er wordt tevens een interessante quiz gehouden met als hoofdonderwerp "Wat weet U nog van Nederland" en vragen over Nederland, kerk en bijbel.

De avond wordt gehouden op

dinsdag 10 mei, 7:30 p.m.

**in de Heritage Hall van Holland Christian Homes
7900 McLaughlin Rd. S. in Brampton**

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September 20-27, 1988

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OENKERK — Piet de Boer uit Giekerk krijgt een plaatsje in het *Guinness Book of Records*. Met maar liefst 21 galopperende Friese paarden voor de koets vestigde de menner gistermiddag in de weilanden bij de Praktijkschool in Oenkerk een nieuw wereldrecord. Aanvankelijk zou De Boer de

show tijdens het concours hippique in Joure opvoeren, maar de vele regen had het terrein daar onbegaanbaar gemaakt. Besloten werd uit te wijken naar Oenkerk, waar de 21 paarden de gehele week al verblijven. Op één incidentje na — de koets kwam vast te zitten in een greppel — verliep de demonstratie naar wens. De

Boer leek de 21 leidsels moeiteloos te hanteren. Piet de Boer, die gesteund werd door zijn vrouw, was na afloop een bijzonder tevreden mens. "It wie in ferskrikkelijk moai momint, dat de hynders yn galop gongen. Martsje gong earst net mei. Mar doe 't ik har namme rôp, gong ek hja yn galop."

WIE NEDERLANDS WIL LEREN KAN IN WATERLOO STUDEREN

The study of the Dutch language, literature and culture remains popular at the University of Waterloo. In 1987-1988 over 100 students took courses in Dutch at U. of W. In 1988-1989 Dr. Kooistra will teach not only the beginners course, but also a more advanced course (Dutch 201/2).

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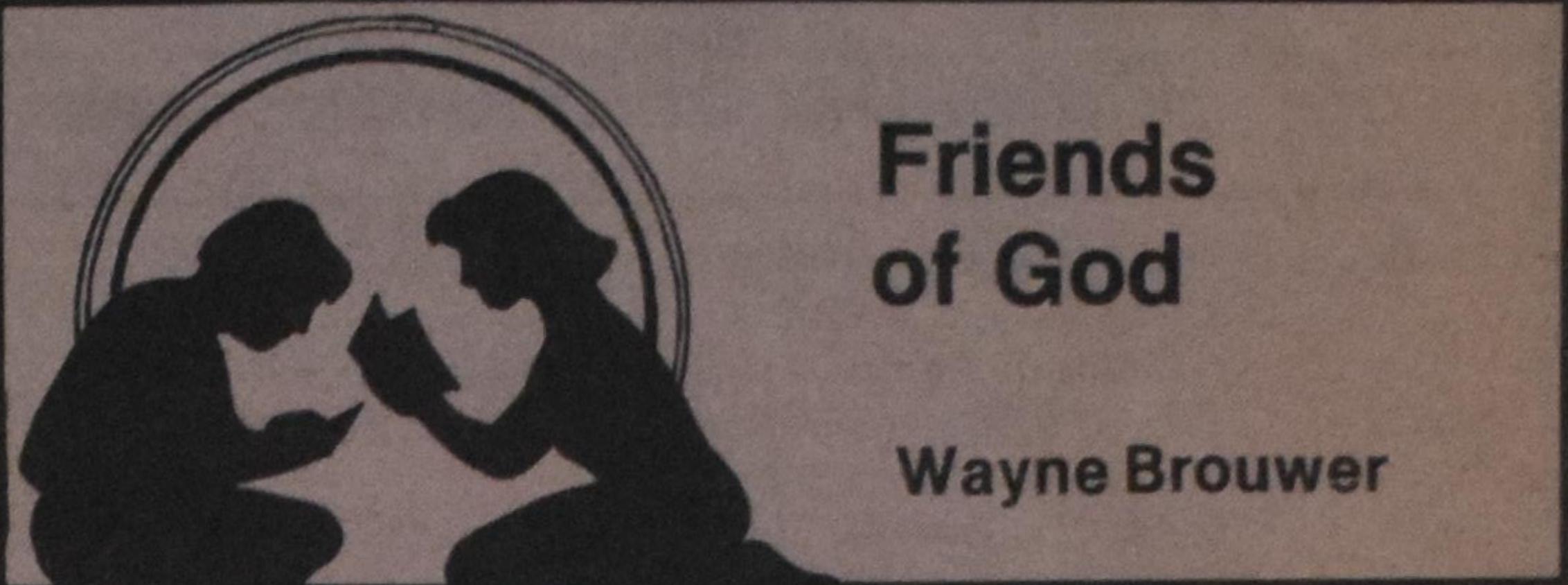
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Sept. 6, 9 and 13	\$558	\$488	\$418
Sept. 16, 20 and 27	\$508	\$448	\$418
Oct. 4, 11, 18 and 25	\$508	\$448	\$418

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Standing on the promises

"But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne."
(Acts 2:30)

When Jan and Hendrika Smit of Rotterdam, The Netherlands, celebrated their 50th wedding anniversary some time ago, a strange centrepiece adorned the banquet table. It was a large vase with a crack running all the way down one side.

Obviously it became a topic of conversation, because it seemed so out of place. When it came time for speeches, Hendrika pointed to it, and said: *"When Jan proposed to me, the vase was on the table in front of the sofa on which we were sitting. I answered in the affirmative in what I thought was a modest tone, but it caused the vase to crack right through. It hasn't been able to hold water ever since!"*

Fifty years before, Jan had made a promise: *"I will always be with you! I will always love you! When you need me, I will be there! I promise to be your husband, your lover alone, forsaking all others!"*

Fifty years before, Hendrika had shaken her world with a promise of her own: *"I receive you, Jan, as my one and only. I will be true to you, no matter what! I make a promise that we will be in this together, regardless of what it costs me!"*

And the vase reminded them of their promises, every time they looked at it.

Broken promises

But our promises are only a shadow of those made by God. That's why so often we break them. The vows of marriage come unglued as our circumstances change: *"I didn't know she would be like this."* *"I made a promise, but now things have changed between us."*

So we break our promises, and throw our commitments to the wind. And many times we expect God to do the same! Religion is a bunch of cute stories that you tell to children to keep them entertained, and to give them some moral direction. But when you grow older, you know it can't be so. You are wiser now, and you know that fairy-tale promises don't come true. They are the wishes of stories, not the substance of reality.

And that's where Peter would say, *"YOU'RE WRONG!"* Some promises are made to be kept. Some vows are never broken. And when God makes a commitment, it will not be snapped in two!

A royal promise

There was a day in David's life, long ago, says Peter, a day when he wanted to do something special for God. *"I'll build you a house!"* cries David. *"Nice thoughts,"* replies God; *"I certainly appreciate the sentiments! But those are promises you can't fulfill. Let your son Solomon work on it. But let me tell you this: I promise you today that I will build you a house, a royal house that will last forever! And if I build you a house, if I set your family on the throne of my people forever, then the promises you make will have staying power."*

"In the fullness of time," as the Apostle Paul puts it, Jesus came. Matthew opens his gospel by giving us *"the genealogy of Jesus Christ the son of David."* And a thousand years of promises are kept in the mystery of a single life.

"There is no more perishable freight than a bulging crate of promises," someone has said. But God's promises come with eternal lifetime guarantees. David knew that. Jesus affirmed that. Peter preached that.

Some people, in the despair of broken promises are just *"sitting on the premises."* Others, who feel the surge of hope in Peter's words keep humming the chorus: *"Standing on the promises of God!"*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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